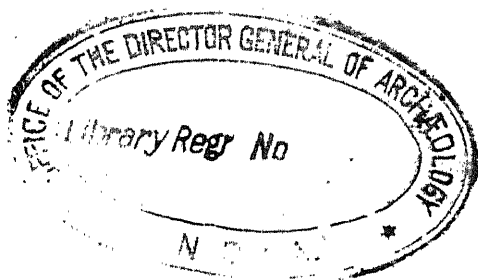


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LIFE OF MAHAVIR

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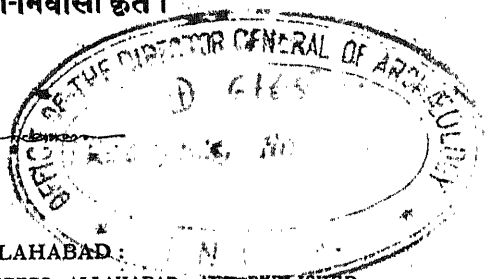
MANAK CHAND JAINI, B.A.



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PREFACE.

THE primary condition for the formation of a Nation is "Pride in a common Past." Dr. Arnold has rightly asked: "How can the present yield fruit, or the future have promise, except their roots be fixed in the past?" Smiles lays much stress on this point, when he says in his 'Character,' "Nations, like individuals, derive strength and support from the feeling that they belong to an illustrious race, that they are the heirs of their greatness, and ought to be perpetuators of their glory. It is of momentous importance that a nation should have a great past to look back upon. It steadies the life of the present, elevates and upholds it, and lightens and lifts it up by the memory of the great deeds, the noble sufferings, and the various achievements of the men of old." India's Past has been as glorious as, or even more glorious than, that of any other nation. India—Civilized Ancient India—may aptly be called 'a cradle of great men.' The names and memories of these great men form a dowry, of which the Indian Nation is as proud as other nations are of their own. In her "Glorious Past" India has displayed greatness in 'every line of life,' and of her great men Mrs. Annie Besant

has truly said ;

“Makers of India were they, and hundreds more, and every Indian heart should cherish them all, and be proud of them all, and glory in them all as India's children.”

Of great men the poet says,

“Through such souls alone
God stooping shows sufficient of His light
For us in the dark to rise by.”

Longfellow has well-described the advantages arising from the study of the lives of such men--

“Lives of great men all remind us
We can make our lives sublime,
And, departing, leave behind us
Footprints on the sands of time.”

“Great men,” says Emerson, “are the collyrium to clear our eyes from egotism.” Burke has rightly called man, “a creature of his own making.” An example of a noble life is necessary to a man for his own making. “Example is the school of mankind, and they learn at no other.” Shakespeare says of noble men: “For mine own part I shall be glad to learn of noble men.” And who has not such a noble desire in him? Unfortunately in Ancient India to record the deeds of great men with redundancy of particulars was not thought of much importance as it is now done. Hence a writer has to undergo much hesitation before he undertakes to write the life of an Indian worthy.

In the following pages I have tried to give a few particulars of the life of Mahāvira, one of such Indian Worthies, whose life has lately been brought to light in the Historical World after dispelling off the darkness of myth and mythology which covered it for so many centuries. Mahavira, according to the Jaina tradition, was the last of the twenty-four Tirthankaras or the deified personages, who are said to have attained Nirvana after having completely destroyed the *karmas* or the worldly bonds. His name should not be confounded with that of Hanumāna, the Commander-in-chief of the Aryan armies of Ayodhyā, who carried invasion against Rāvana, the ruler of Lunkā (Ceylon), under their heroic king Rāma Chandra.

It is very likely that the greatness of Mahāvira may be doubted by the critical readers of this book, for they would not find on his part the performance of those great deeds which they are accustomed to often find in the lives of great men of other countries. But in Ancient India—in ancient religious India—greatness did not lie in the performance of great deeds, but in possessing a great mind, and Mahavira's mind was great to a remarkable degree. To perform great deeds is undoubtedly great, but a superior kind of greatness lay in conquering one's own mind—in subduing one's own passions. "He, who has conquered his self, has conquered all." This is real

greatness, and in this sense Mahāvira was really great. The great influence that his name still exercises over the minds of a large number of men is an unmistakable proof of his greatness. Like his great contemporary Buddha, he exercised great influence over the minds of men of his time. Through this influence he converted the whole of Northern India, and a greater part of Southern India, to Jainism. I have tried to give a short description of this religious conquest of India by Mahavira in this book.

This book is not the result of any long cherished idea on my part. In the year 1905 I had given a short sketch of the life of Mahāvira in the English Jaina Gazette at the instigation of its then editor, Mr. Jagmander Lall Jaini. It was based upon a short Gujarati pamphlet, which itself was a translation of a Bengali pamphlet. My friend, B. Chaitan Das Jaini, the General Secretary of the Jaina Young Men's Association of India, expressed his desire of publishing it in the form of a pamphlet, but as it was a very small article, he asked me to make a few additions to it. He also advised me to consult Prof. Jia Ram, M.A., of Lahore, the President of the said Association, on this point, who very kindly pointed out to me a number of books on the subject, for which I am very much indebted to him. This book is the outcome of the reading of all

those books. The sources of my information are few and limited. These can be divided into two parts, the Digambara and the Shvetāmbara Shastras. The Achāryas belonging to these two sects have given different versions of the story of his life. They agree in many points, and wherever they differ, their difference is one of degree and not of kind. The only difference of kind, which is strikingly a vast one, is in connection with his marriage and posterity. The Shvetāmbara Achāryas say that Mahāvira was married to a beautiful, charming princess, Yashodā, led the life of a householder for thirty years, and had a daughter Anojjā or Priyadarshanā. They further say that this Priyadarshanā was married to Jamali, a pupil of Mahāvira, and had a daughter called Sheshāvati or Yashovati. On the other hand, the Digambara Achāryas staunchly uphold the view that Mahāvira was never married and led the life of a Brahmachari. This subject has not been investigated as yet by the antiquarians; and, as far as I know, it has not been determined which of these versions is a correct one. It is not my intention to enter into any discussion in this book concerning these points, and hence I have given the two versions as they are avoiding the sectarian view which so many of us are accustomed to take. Occasionally I have taken the liberty of making a few comments in certain places.

I am afraid these comments and the interpretations which I have put on certain portions of the story, are likely to be disliked by those conservative readers amongst us, who think that no criticism ought to be made on religious writings and who are opposed to free-thinking in religious matters. They would not perhaps like my having rejected certain portions of the traditions given by our Achāryas as mythical or legendary. They would perhaps call it a disobedience on my part of the word of Sarvagya ; but they should know that in oriental writings History has always been interpolated with myth, and it is by bringing these writings under criticism and free investigation that the 'accumulated froth of myths and miracles' is removed from true History. The modern age is one of free-thinking and criticism. It is by calling into question the reality of every tradition that truth is established. This same spirit has been followed in the following pages, and those, who are opposed to this spirit, should content themselves with whatever they learn from those who are of their way of thinking. It is for the men of modern light and spirit that these pages are written.

At the end of the book I have given the Sanscrit terms used in this book in Nagri characters. This will help the readers in correctly pronouncing them. My original object was to make it a sort of Glossary

of Technicalities by adding a short explanatory note to each word, but to do so was beyond the scope of this book. Hence I have dropped the idea of it.

It will not be out of place to make a few remarks on the different sources of my information. Almost every Jaina Shastra contains something about Mahavira, but it is impossible to refer them all in this short biography. I shall, therefore, content myself with a few remarks on the Kalpa-sutra and the Mahavira Purana, which exclusively describe his career. The former is a Shvetambara work in the Prakrit language.* Its composition is attributed to Shree Bhadrabahu Swami who is said to have lived from B. C. 433 to 357.† It is still open to doubt whether this Bhadrabahu is the same who is spoken of in the Digambara Shastras as Bhadrabahu I, and who is said to have attained his salvation 162 years after Mahavira, *i.e.*, in B. C. 365. There is one more Bhadrabahu spoken of in the Digambara Shastras as Bhadrabahu II, and said to have held the pontifical chair from A. D. 134 to 157. Evidently this Bhadrabahu II of the Digambaras cannot have been the author of Kalpa-

* I have consulted only the translation of this work by Professor Jacobi in the Sacred Books of the East, for which I am very much indebted to him.

† "वीर मोक्षाद्द्वर्षशते सप्तत्यग्रे गते सति भद्रबाहुगपि
यथौ स्वर्गे समाधिना ॥" इति परिशिष्ट पर्वणि ।

sutra. Thus we infer that either Bhadrabahu I of the Digambaras or some other Bhadarbahu who lived in the 4th century B. C., must have been the first biographer of Mahavira. Thus we see that this biography is a very old one, written about some 150 years after the salvation of Mahavira, and hence it is a more reliable source of our information than any other.* Bhadrabahu is said to have been the author of Samudrika Shastra, Teertha-Yatra Prabandha, Bhadrabahu Samhita and Uvasaggaha-sutra. According to the Shvetambara writings it was under him that the Purvas were reduced to writing for the first time. He lived 45 years as a householder, 17 years as a Yogee, 14 years as a chief pontiff, and in all 76 years.

Among the Digambaras the Mahavira Purana is more known than any other biography of Mahavira. It is a Hindi epic poem written by a certain Naval Sahu of Khatolapura in Bundelkhand in the reign of King Chatrasala in Sambat 1825. This, too, like the Kalpasutra, is more like an epic poem or a romance than a historical work, its author often indulging in the mythical descriptions of the Indras, Indranis, gods, goddesses and their abodes. The author's mind is more of a poetical than that of

* Professor Jacobi finds that the biography of Mahavira given in the Kalpa-sutras is only an adoption from that given in the Acharanga Sutra which is much older than the former work.

historical tendency. He speaks of himself as a translator rather than the real author of the book. According to him the story of Mahavira was first told to King Shrenika by Gautama Indrabhuti. It was reduced to writing by Shree Sakal Kirti Muniraj. He wrote it in Sanskrit and the author translated it in Bhasha. I have consulted all the Pattavalis published from time to time in the Indian Antiquary, but I did not find any mention of Sakal Kirti as the biographer of Lord Mahavira. However, Dr. Bhandarkar tells us of a certain Sakal Kirti in his report on the search for Sanskrit Manuscripts. He gives an analysis of his work, Tattvarthadipika, but he does not say anything as to his having written a life of Mahavira.

These are in short, the sources of my information on which I have based the present sketch. I am very much indebted to all these authors consulted, specially to Professor Jacobi for his translations of the Jaina Sutras in the sacred Books of the East, and to Dr. Hoernle for his notes in the Uvasagdasao.

I have also to offer my hearty thanks to Mr. Jagmandar Lall Jaini, M.A., for his having subscribed an introduction at my request and having made certain corrections in the book. I am also thankful to Pandit Ram Lal of Khandwa, and

Babus Jainendra Keshore and Kirori Chand of Arrah for their having made certain suggestion in connection with this book and lastly to B. Surendra Nath Ghose of Allahabad for his having gone through the proof sheets of this book while it was in press.

M. C. JAINI.

INDORE,

12th September, 1907.

INTRODUCTION.

THE author of this little biography of Lord Mahavira has asked me to write a few words by way of introduction. I comply with my friend's wish with a little diffidence. Reconstruction of the past is a very difficult thing and especially of the deeds and thoughts of an individual, the facts of whose life are enclosed by a very dense veil of traditions and distortions due to zealous admiration and uncritical devotion of millions of men and women for so many as twenty-five centuries. But this very devotion, however uncritical, by its passionateness lends an unfading charm and importance to the object of the present sketch. It proves to demonstration that the tradition has not gathered round a false unreality, but that it encloses a very solid core of truth and light. If there is one thing more than another that distinguishes the present age, it is its spirit of freedom in thought, belief and action. Its first result is the bringing of every object, howsoever old and sacred, under the full, unsparing light of criticism and free investigation. It is in this spirit that the following pages are written; and this brief proem is also attempted in the same mental attitude.

That Mahavira was one of the greatest men of his, or any other age, goes without saying. The

enormous influence that his very name still exercises upon a considerable portion of humanity puts this fact beyond the least doubt. With Buddha, his great contemporary, with Christ and Mahomet that flourished centuries after him in Syria and Arabia, and many other great religious reformers of the world, he holds a sure niche in the gallery of the Great Immortals. My present purpose is neither to establish his greatness—a superfluous task, nor to descant upon the details of his noble theological and other doctrines—to do which is out of place; but to briefly indicate the way in which the present may practically take a leaf out of the book of the past, and we, by imitating the principles (*not* the details many of which we do not know) of Mahavira's life, 'may make our lives sublime.' The eternal sun of his great example is shining over all of us; and how much we benefit by it obviously depends upon our individual mental, moral and spiritual evolution and necessities. The light and glory of this hero is enveloping the Earth and how we partake of its bliss will entirely depend upon how the souls of each one of us sends

"A sweet and potent voice, of its own birth,
Of all sweet sounds the life and element."

One great lesson of Jainism should never be forgotten, that we are what we have made us and that our future is to be made by us now. This

cardinal doctrine of self-help involves the perception of the great responsibility of life. Life is a serious affair; and although its visible duration in time is but three or four scores of years, its continuity before birth and after death makes it a grand, though a mystic and puzzling, affair. The doctrines of Mahavira help us in the solution of this pre-natal and post mortem mystery; and his life shows us the line of success in the present. We are concerned here only with the last.

The first principle that underran the life of Mahavira seems to have been *his irrepressible desire to know the cause of things, of all things*. By study, observation, steady thinking and *tapas*, which in the India of those days was an essential part of the life of a true scholar,—his inquiries led him to an entire satisfaction of his desire. He attained Nirvana. The pursuit of knowledge is a very lonely road, and doubts and dejections of various kinds beset it at every step. But the brave heart and keen eye of our last Lord overcame all, and he reached the eternal fields of light and learning. All the meaningless superstitions and customs, to which the Jainas bow in the unwonted company of other sections of the Indian people, would fade away in a generation's time, if even fifty per cent. of the professed Jainas were to understand their true relation to the outward world and the purpose of

their brief sojourn in it. Indeed it has struck me at times as a futile though fascinating speculation, how Lord Mahavira would have lived his life in this age, in accordance with his own teaching of respect for place, time and occasion (क्षेत्र, काल, भाव). Anyhow the lesson is clear. *Steady pursuit of knowledge through books and personal observation and meditation* (which does not mean a verbal chanting of सिद्ध जी, सिद्ध जी, while the eyes are gazing into vacancy, and the mind is busily scheming the next investment of your thousands in Bombay cotton or Calcutta silver).

Another point is Lord Mahavira's *broad-mindedness*. That he started a movement which embraced persons of all castes and creeds and of all degrees of civilization in that hoary past, very amply attests the breadth of view, with which he conceived Jainism. Jainism was never meant to be the narrow or exclusive thing that it appears to have become now. Kings, warriors, Queens, Brahmanas, Sudras, the aborigines (who most probably are symbolised by the beasts and birds that attended the Samavasarana of Lord Mahavira) all profited by his teachings. Like Buddhism in its first centuries, it also took up the cause of the masses who were being demoralised and tyrannised by the exclusive, privileged and influential priestly classes. But it is curious that Jainism itself has become priest-ridden

and ignorance-flooded in the immediate past. An interminable mass of rites and ceremonies has replaced its pristine simplicity, and minor details of eating before sunset and drinking strained water and conducting big *rath-yatra* processions, and fighting big communal cases gave all but made people forget that behind these comparatively unimportant details there lies a wealth of principles of cosmopolitan application. To defend the above practices by saying that these things are good for the masses, is to assume these latter to be far, far behind their times and unable to understand the right road to their salvation. More liberalism of a true stamp, namely, *that liberalism which will insist upon the great and fruitful principles of Jainism*, as distinguished from its minor practices, is badly needed by our community ; and if a study of the life of Mahavira does not inspire us with it, my idea is, the fault is in us.

A third lesson that this life teaches us is a *readiness for change*. A conservative spirit is more prevalent all over the world than it seems. Our actions change sooner than our ideas. This is why we still in name adore the teachings of our Tirthankaras, while in fact we all know how far our actions run from these teachings. But the Jainas, along with other Indians, seem to have forgotten that too rigid conservatism is a sign of decay

and ultimate ruin, and that change is an essential condition of progress. My chief hope for the Jaina cause is that I observe even the most staunch opposers of English education and of those who have received it, are themselves obviously succumbing to its siren charms. But my regret is only this. We are moving too slowly; and because we have, in theory, determined not to change, we are walking with large logs of prejudices that we put before us at every step. It is rather a curious method of walking. The work of reform is doubled in difficulty. Before we can take our friends another step with us, the log that they have put before them has to be removed first. Whatever our merits, the readiness to see stern facts in the face is not the most marked of them. But it was otherwise with Mahavira. He saw at once that the followers of Lord Parsvanath, had fallen off from the high standard that was expected of them; and that if they were let alone, things would not improve. He thereupon added the vow of nakedness to the four great vows of Parsvanath and otherwise made the rules of conduct for Jaina ascetics harder. The times demanded stringency and he adopted it. The tendency of our times is slightly different. They, too, demand purity and strength in social and religious affairs, *but not along ascetic lines*. Our asceticism is to be of a different type. We are not to leave temptations

and distractions behind us to prey upon our weaker brethren and sisters in the towns, we have to stay and fight and destroy, at least weaken these foes of humanity. This involves contact with hundreds of people not of our way of thinking and feeling, and we must, therefore, be prepared to have not a few of our angularities, that we may be apt to consider to be distinctive marks of Jainism, rubbed off in our work of social and religious reform.

A fourth point, which perhaps could be given the first place, is the *great freedom that Mahavira gave to women*. In theory Jainism never denied equality of spiritual rights to women. (Except that the Digambara Jaina women cannot go to Nirvāna !)

In practice they have been put down lower than men, as a matter of course. But what is more important is that they have been given very few, if any, chances of cultivating their minds and bodies. It is one of the most scandalous features of our community and cannot be remedied too soon. Movements for dispelling the ignorance of our ladies are already afoot in the north and south of India, and the duty of the true followers of our last Lord is to make these movements* a glorious success. We

* Of course I mean the Female Education Department of the Jaina Young Men's Association of India ; and the ladies' work organised by the Southern Mahratta Jaina Sabha, under the guidance of Mr. A. B. Latthe.

should not fear that education and knowledge of rights will make our women disobedient or 'unsexed' or immoral. These fallacies have been exploded over and over again, and I shall only add that we must look to the very great gain that we will have by the excellent early training that educated mothers will give to Jaina children and more cultured and enjoyable home life than is found in Jaina families now.

A fifth point should appeal to those of the younger spirits who wish to rise higher and higher so that the crown of fame may rest on their heads. To such the life of our last Leader teaches the great lesson of a *devoted pursuit of one central ideal of life*. I do not know if there is a more painful or sinful life than a purposeless existence. Hundreds of our young men have noble aspirations but their ambitions are "thick-sighted." This blindness to a central purpose of life causes many a noble wreck; and an honest attempt must be made to remove it. But in many cases the object of life can be seen with a little exertion, and there the beholder must know that having seen he is to follow. Our Lord Mahavira saw the light and followed it to Nirvāna. That, as the Shastras say, cannot be attained now, unless we are born in the Videhas, but still by pursuing one great ideal we may be nearer the goal, and who knows but that a strenuous and

industrious life in pursuit of Truth, may yet lead a fortunate soul to that land of bliss, where the Kevalins still flourish and where man can still attain eternal freedom from Karmas?

In the end I must say that it is impossible to draw all, even the most important lessons from Lord Mahavira's life. It is all golden; and its richness is inexhaustible. To my mind the five points given above seemed to be of special application to the present needs of the community and I have given them. For the rest I must again say that it is a question of individual tastes and capacity of mind and soul. There is our Lord's plenty and let everyone take away as much of it as he can or desires to.

LONDON :
September, 1906. }

J. L. JAINI.

LORD MAHĀVIRA.

CHAPTER I.

Introductory remarks, and the historicity of Mahavira.

It is a patent fact that every man, in order to leave some substantial work after his short worldly career, should have some ideal of his own; and in accordance with this principle the Jainas regard Nirvana, or the perfection of soul, as the only ideal of human life. Nirvana, as explained in the Jaina Philosophy, is the goal of a man's life, at which every man should aim, and which is attained rarely and with difficulty. It is 'what gods and angels and men are struggling to attain in repeated births'. What every man should aim at is the achievement of a truly noble life, and imitation of the greatest men of the world secures this to a large extent. "Nothing is more important," says Blackie, "towards the achievement of a noble life than an imagination well-decorated with heroic pictures; in other words, there is no surer method of becoming good and great than an early familiarity with the lives of good and great men. No sermon is so effective as the example of a great man. Here we see

the thing done before us,—actually done,—a thing of which we were not even dreaming, and the voice speaks forth to us with a potency like the voice of many waters, ‘Go thou and do likewise.’ Let us, therefore, turn our imagination into great picture galleries of the heroic souls of the glorious past, and fix our ideal upon one of them.” The Holy books of the Jainas abound in examples of such heroic souls ; but there are twenty-four stars shining above all, who go by the name of the Tirthankaras or the Arhatas ; and in this book an attempt has been made to familiarise the reader with an account of the wordly career of Lord Mahavira, the last of them.

The noble appellation, Arhat, is applied to a soul, who has a perfect knowledge of all things, who has conquered the wordly passions ; who is worshipped by all ; who has preached the truth ; and who is himself the Supreme Being in his perfect state.* Vardhamāna, or Mahavira, as he was commonly known, was the last or the twenty-fourth of these Arhatas.

For a long time Mahavira was looked upon as a sort of mythical personage, brought into sacred existence by the imagination of some seceders from or opponents of Buddhist faith on the analogy of its well-known founder, Gautama, until 1884, when

* For further explanation of this term see Dr. Hoernle's translation of the *Uvasagdasao*, p. 123, n. 276.

that German scholar of wide views and cautious judgment, Professor Hermann Jacobi, after removing the accumulated froth of myths and miracles, and sceptic misrepresentation of the Jaina Granthas with which the early life of Mahavira was covered and which had led M. Barth to call into question the intrinsic value of His tradition, came to the conclusion that 'enough is known of him to invalidate the suspicion that he is a sort of mystical person, invented or set up by a younger sect some centuries after the pretended age of their assumed founder'. During the last twenty years much more is known about him; and a careful study of the Pali and the Prakrit works of the Jainas and the Buddhist writers has established the historicity of Mahavira as an universal truth.

What chiefly led the scholars to suspect his historicity for so long a time were the different names by which he is known in different works. Thus in Digambara Shastras, besides Mahavira, he is also called Vardhamāna, Vira, Sanmati, and Ativira. In Shvetambara Jaina works like the Kalpa-sutra, the Achāranga-sutra, the Uttarādhyayana, the Sutra-Kratanga, and other works, he is spoken of as a Gnatriputra. They further tell us that he was called Vardhamana,* because 'from the moment

* I. e. 'The increasing one' and not the Increaser as is expected.

the boy had been begotten, the silver and gold, the intensity of liberality and the popularity of his parents had increased.' "Nor are we by any means," says Professor Jacobi, "forced to rely on the tradition of the Jainas only, since for some particulars we have the testimony of the Buddhists also in whose writings Mahavira is mentioned under his well-known name Nātaputta, as the head of the Niganthas or Jaina monks, and a rival of Buddha." There is no difference between Nataputta and Gnātriputra by which the Shvetambara Shastras call him except that the former comes from Prakrit and the latter from Sanscrit. He was so called because he belonged to that clan of the Kshatriyas who were known as the Gnatrikas. In Buddhist works these Gnatrikas are known as the Natikas.* Thus we see that he is sometimes named after his country, sometimes after his Gotra, sometimes after his birth place, and sometimes after his meritorious qualities. It was this variety of names which led to the confusion, but it has been now removed and Mahavira has been recognised as a historical religious and spiritual hero who lived and preached in the sixth century B.C.

* See Sacred Books of the East, vol. XXII, p. x, footnote.

CHAPTER II.

Sources of information—mythological stories.

It has been stated in the last chapter that the greater part of the life of Mahavira as described in the Jaina Granthas is imbued with myths which mar the real value of these works. Some of these myths are rather curious, and a few of them are given below as typical of the rest.

The first of them relates to his previous births. The Mahavira Purāna* gives a long and a cumbersome list of his innumerable previous births with a detailed description of some of them. The value of this description is incomprehensible unless it be only to illustrate the Karma philosophy of the Jainas, or it only shows the bitter hatred of Jaina writers towards Brahmans. He is said to have existed even before Swami Adinath. He had the fortune of being the son of Bharata Chakravarti and grandson of Swami Adinath. This made him proud. Through pride he began to preach falsehood, and consequently had to undergo several existences. This myth shows how one is rewarded for the good or the bad acts of his previous births. It may be only to this end that this myth has been

* See Preface.

connected with the life of so great a personage as Mahavira. The Kalpa-sutra* on the other hand, says nothing about this. It only asserts that Mahavira, leaving his long and happy divine life, only for the good of the world and the attainment of Nirvana, came to this world as a Tirthankara, descending from the great Vimāna,† the all-victorious and all-prosperous Pushpottara, to take the form of an embryo in the womb of his mother. Both the above quoted Granthas state the date of his entering the womb of his mother as the sixth day of the latter half of Āshāḍha.

The second myth of the transfer of embryo is also connected with this. It runs thus both in the Acharanga-sutra and the Kalpa-sutra. "Here, forsooth, in the continent of Jambudvīpa, in Bharatavarsha, in the southern part of it, in the southern Brahmanical part of the place Kundapura, he took the form of an embryo in the womb of Devananda, of the Jālandharāyana Gotra, wife of the Brahmana Rishabhadata, of the Gotra of Kodala.

"Then in the third month of the rainy season, the fifth fortnight, the dark (fortnight) of Āswina, on its thirteenth day, while the moon was in conjunction with Uttaraphālguni, after the lapse of

* See Preface.

† Vimanas are palaces of gods.

eighty-two days, on the eighty-third day current, the compassionate god (Indra) reflecting on what was the established custom (with regard to the birth of the Tirthankaras), removed the embryo from the southern Brahmanical part of the place Kundapura to the northern Kshatriya part of the same place, rejecting the unclean matter, lodged the foetus in the womb of Trisalā of the Vasishtha Gotra, wife of the Kshatriya Sidhārtha, of the Kashyapa gotra, of the clan of Gnatris, and lodged the foetus of the Kshatriyani Trisala in the womb of Devanandā, of the Jalandharayana gotra, ”

In connection with this story Professor Jacobi remarks :—

“ This legend is rejected as absurd by the Digambaras, but the Shvetambaras staunchly uphold its truth. As it is found in the Akaranga, the Kalpa-sutra, and many other books, it cannot be doubted that it is very old. However, it is not at all clear for what reason so absurd a legend could have been invented and have gained currency. Yet I may be allowed to offer my opinion on this dark point. I assume that Siddhartha had two wives, the Brahmani Devananda, the real mother of Mahavira, and the Kshatriyani Trisala; for the name of the alleged husband of the former, viz. Rishabhadatta, cannot be very old, because its Prakrit form would in that case probably be

Usabhadinna instead of Usabhadatta. Besides, the name is such as could be given to a Jaina only, not to a Brahmana. I, therefore, make no doubt that Rishabhadatta has been invented by the Jainas in order to provide Devananda with another husband. Now Siddhartha was connected with persons of high rank and great influence through his marriage with Trisala. It was, therefore, probably thought more profitable to give out that Mahavira was the son, and not merely the stepson of Trisala, for this reason, that he should be entitled to the patronage of her relations. This story could all the more easily have gained credence as Mahavira's parents were dead many years when he came forward as a prophet. But as the real state of things could not totally have been erased from the memory of the people, the story of the transfer of embryos was invented. The latter idea was not an original conception of the Jainas, but it was evidently borrowed from the Puranic story of the transfer of embryo of Krishna from the womb of Devaki to that of Rohini..... ”

Now it is certain that this legend is the invention of the author of the Kalpa-sutra, but the assumption made by Jacobi to give an explanation of it does not seem to be founded upon sound reason. To assume that Siddhartha had two wives, a Brahmani and a Kshatriyani, and to say that Mahavira

was the son of the former is itself incorrect; for a Brahmana girl was not allowed to marry a Kshatriya Jaina. If it had been so, the Jaina law-givers, who have so closely followed the carrier of Mahavira in giving social laws, would not have prohibited intermarriage between a Brahmana girl and a Kshatriya boy. On the other hand, Mahavira Purana clearly says that Mahavira was the son of Trisala. If, however, I am allowed to offer my opinion, I will attribute the invention of this legend to the bitter hatred of the Brahmanas by the Jainas of those times and to the preference that the Kshatriyas were given over the Brahmanas by the Jaina Achāryas. We have the testimony of a tradition also. It runs thus:—“Bhadrabāhu,* the author of the Kalpa-sutras, and his brother Varahamihira, the author of Brihat-samhitā, were living together in the court of the king Dhruvasena of Gujrat. Both of them were great astrologers. On the birth of a child the king consulted Varāhamihira as to the age of the child, and on learning from him that it would live for a long time, he held a Darbar in order to celebrate the birth of his child. On seeing that Bhadrabahu was not present in the assembly of his courtiers, he called him and asked to explain the cause of his absence. Bhadrabahu told that he did

* See Preface.

not like to rejoice for he shall soon have to lament the death of the child after ten days. The king, being very much annoyed with this unexpected reply, sent him to jail, but after ten days the king lost his child, and admiring the foresight of Bhadrabahu, not only liberated him, but gave him a seat near his throne, and turned out Varahamihira."

How far this tradition is true cannot be said, but it shows that Bhadrabahu and Varahamihira were not on good terms and one hated the religion of the other. Now can it not be that Bhadrabahu, out of his hatred for the Brahmanas, might have invented this story of the transfer of embryos? Whatever it may be, it can be safely asserted on the authority of Mahavira Purana that Mahavira was the son of Trisala and not of Devananda as Professor Jacobi has assumed. As to his assumption that the story was borrowed from the Puranic story of the transfer of the embryos of Krishna from the womb of Devaki to that of Rohini, it cannot be said whether it were the Jainas or the Brahmanas who borrowed it from the other.

Another myth is that of the sixteen dreams. It is stated that the mother of Mahavira like those of every Tirthankara saw sixteen dreams on the night on which Mahavira is believed to have entered the womb of his mother. These dreams were:—

1. A fine, enormous elephant, possessing all

lucky marks, with strong thighs and four mighty tusks. This was supposed to foretell the birth of a Tirthankara.

2. A tame, lucky bull, of a whiter hue than that of the mass of petals of the white lotus illumining all around by the diffusion of a glory of light. This was supposed to foretell the birth of a great religious preacher.

3. A handsome, handsomely shaped, playful lion, jumping from the sky towards her face. This was supposed to foretell the birth of a child who will be a destroyer of his *karmas* (the enemies) and a possessor of limitless Veerya.

4. Shree, or Lakshmi, the goddess of wealth, of famous beauty, with the face of the full moon, on the top of Mount Himavat, reposing on a lotus in the lotus-lake, anointed with the water from the strong and large trunks of the guardian elephants. This was believed to indicate that the child will be an anointed king.

5. A garland charmingly interwoven with fresh Mandāra flowers coming down from the firmament. This meant that the body of the child will be a fragrant one.

6. The bright sun radiating his golden rays in all directions and shedding his lustre all round Mount Mēru. This indicated that the child will be

a dispeller of the mass of darkness which is the symbol of ignorance.

7. The cow-milk-white full moon, the lover of Rohini, rising in the heavens and raising the waters of the ocean below. This portended the birth of a great religious preacher.

8. Two fishes, which meant that the child will be a happy one.

9. Two golden and costly vases, filled with pure water and indicating the birth of a child who will be constantly immersed in spiritual meditation.

10. A great lotus lake adorned with water lilies round which the black bees and the mad drones were hovering. This was supposed to foretell that the body of the child will possess all the marks of a perfect being.

11. The milk-ocean, white like the breast of Lakshmi, indicating that the child will be a Kevalin.

12. A costly throne of diamonds and rubies which meant that the child will be a master of the three *lokas*.

13. An excellent celestial abode shining like the disk of the morning sun.

14. The great king of the gods residing below this earth.

15. An enormous heap of jewels resembling Mount Meru and illuminating even the sphere of

the sky. This was supposed to foretell the birth of a child who will be a possessor of right knowledge, right intuition and right conduct.

16. A great fire fed with much shining and honey-coloured *ghee* and in vehement motion.

The Kalpa-sutra says that a large meeting was convened by the king on this occasion, and learned men were asked to interpret the dreams. But from Mahavira Purana we learn that in the morning the queen herself came to the council of the king with all her maids. The king affectionately asked her to take her seat near him on the throne; and then he himself interpreted the dreams.

From these mythical descriptions we proceed to real facts in the life of our Lord Mahavira whose ideal and sublime life is to be written, as far as possible, in the life of each individual.

CHAPTER III.

Family—relations—birth.

Siddhartha, the father of Mahavira, also known as Sreyāmsa and Jasāmsa in the Shvetambara Granthas, was a Kshatriya ruler of a place called Kundalpura situated in that part of Northern India which was called Pavan in very ancient times and Videha or Magadha in later times. He belonged to the clan of Gnatrikas who are also known as Natikas in the Buddhist works, and who were a powerful clan in ancient times. Many of the ruling dynasties of later times are said to have sprung from this clan, and even the ruling chiefs of those times, who were also related to him through his wife, belonged to this clan. It is why Mahavira has been very often called Gnatriputra or Nataputta in the Buddhist works. The Digambaras also call him a Haribansi and even a Nāthbansi. As to his gotra it is asserted on both hands that he was a Kashyapa. In Buddhist works his gotra is confounded with that of his pupil Sudharmācharya and is, therefore, said to be Agnivaishāyana. The description of the magnificence of his palace, the ceremonious rejoicings with which the birth of Mahavira was celebrated and the grandeur and

pomp of his court, make us believe that Siddhartha was a powerful monarch of his time and his metropolis, Kundalpura, a big populous city, but western Scholars like Professor Jacobi call it 'a misrepresentation of the matter in overrating the real state of things.' According to him Kundalpura or Kundaggāma (Kundagrāma) is the same as the Kotiggama of the Buddhists, where Buddha had sojourned and was visited by the famous courtesan Ambapālī. He calls it a halting place of caravans, an insignificant place and an outlying village and a suburb of Vaisālī, the capital of Videha.* Consequently, Siddhartha was only a petty chief, a baron, no king, nor even the head of his clan, but only a land-owner and exercised only the degree of authority which in the East usually falls to the share of one belonging to the recognised aristocracy of the country. "For," says he, "he is frequently called merely Kshatriya—his wife Trisala is, so far as I remember, never styled Devi, queen, but always Kshatriyani. Whenever the Gnatika Kshatriyas are mentioned, they are never spoken of as Siddhartha's Samantas or dependents, but are treated as his equal." Now, we can say that it is this slip of memory which makes him disregard Siddhartha's claim to a powerful monarchy; for we know that

* In the Mahavira Purana Kundalpura is said to be a big city surrounded by a wall and a ditch.

his wife is frequently styled Devi in the Digambara Granthas, and Siddhartha is said to be a wise, virtuous, industrious, and a powerful king. Moreover, Chetaka, the powerful king of Videha, would not condescend to marry his daughter or sister, as the case may be, Trisala, to Siddhartha, a mere land-owner, as Professor Jacobi supposes him to be, this being against the popular custom among the Kshatriyas of those times. Siddhartha, too, would not give his choice to such a match. Neither it was a love-match. All these remarks go to show that, Siddhartha, if not a powerful monarch, exercised, at least, a kingly authority equal, if not more, to that of Chetaka.

Anyhow this seems to be undeniable that Mahavira's father was a king and a ruler, no matter how far his rule and power extended.

As to the birth place of Mahavira, it is probable but not certain, as Dr. Hoernle suggests,* that the Jaina tradition, which represents Kundalpura as a large town, may be correct, inasmuch as Kundalpura is taken as equivalent to Vesali (Sanskrit Vaishali). He puts his birth place at Kollagā, another suburb of Vesali, of which the Natha or Nāya (Gnatri ?) Kshatriyas were the chief inhabitants, and after whom Mahavira is called a Natha-

* See Hoernle's Uvasagdasao, p. 4, n. 8.

bansi or a Naya Kulin. He supposes that the city commonly called Vesali occupied a very extended area, which included within its circuit, (at the time of Hwen Thsang) of about 12 miles, (see Cunningham's *Archæological Reports*, Vol. I, p. 56), besides Vesali proper (now Besarh), several other places. Among these were Vaniyagrama spoken of in the *Uvasag-dasao*, and Kundalpura.* These two together with Kollāga make the three suburbs of Vesali spoken of as three districts in a Buddhist tradition quoted by Rockhill in his *life of Buddha*. Now as to his first supposition that Kollāga and not Kundalpura was the birth place of Mahavira, we can say that it is quite unnecessary and without ground; for both the Digambaras and the Shvetambaras assert that Kundalpura was the place where he was born. There is no mention of this place in either of the authorities. Had it been the actual birth place of Mahavira, the Jainas, careful writers as they were, would have never left it unmentioned. There does not seem to be any good reason to prefer the unauthentic traditionary evidence of the Buddhists to that of the Jainas themselves. His second supposition though based on traditionary evidence, seems, in all probability, a reasonable one; and we may

* "These still exist as villages under the names of Baniya and Basukund (see the maps, plate XXI, in Vol. I., and Plate XVI Vol. II, of the *Archæolog. Reports*)".—Hoernle.

rest assured that Kundalpura, a suburb of Vesali, as really it was, was the birth place of Mahavira. It may be added that what led Jacobi to call it a halting-place was the wrong explanation of the word Sannives which means a religious establishment.* Siddhartha had one younger brother too, who was called Supārsva about whom we know nothing from either the Shvetambaras or the Digambaras except that he was living with his elder brother in his palace.

Trisala or Priyakārini, the mother of Mahavira, was a beautiful, meritorious, a loving and a virtuous lady, who is said to have possessed all the good qualities of the head and the heart. In the Shvetambara shastras she is spoken of as sister to Ketaka (Chetaka) the powerful ruler of Videha who belonged to the Vashistha gotra. For this also she is called Videhadattā. In the Digambara Shastras she is called as daughter of Chetaka, the king of Siddhadesha. It is not known whether these two Chetakas are the same or different persons. She was an affectionate mother and would not allow her son to become a Sanyasi, when he was a boy.

The Shvetambara Granthas also say that Mahavira had an elder brother, Nandivardhana, with whom

* For further references see Dr. Hoernle's translation of the Uvasagdasao, p. 4, n. 8.

Mahavira is said to have lived in his boyhood. They also assert that he had one elder sister known by the name of Sudarsanā. On the other hand we find no mention of them in the Digambara shastras.

Mahavira's parents were both fortunate men, inasmuch as they lived to see their son a grown up man of thirty-two. The Mahavira Purana says nothing in connection with this.

It has been stated by both that Mahavira was born on the thirteenth day of the latter half of Chaitra about 72 years before the end of the fourth *Kāl* in the Dushamā-sushamā period. On this occasion great performances and rejoicings took place in the king's palace which lasted for ten days. Streets were illuminated, charitable deeds were performed, and prisoners were liberated. It is in such circumstances that our Lord Mahavira was born.

CHAPTER IV.

Childhood—education—marriage and posterity.

Mahavira's life may be divided into three periods. The first discovers him in the enjoyment of the royal grandeur of his father and leading a pious life of a Shrāvaka or a house-holder. In the second he is deeply immersed in the religious meditation, Dhyāna, and severe bodily mortification, of which Yoga is but a form, in order to prepare himself for the great work of a religious preacher which has given a lasting permanency to his name. In the beginning of this period we find him disgusted with the worldly pleasures and determined to know the truth by meditation. At the end of it we find him the master of the truth, a Kevalin. In the third period we find him preaching his gospel to his pupils and the men of the world and bearing all the hardships that a religious preacher has to suffer, thus realising his doctrines in his right conduct, Samyak-chāritra. His birth and Nirvana being added to these make the five great points of his life described so beautifully in the Jaina Shastras, and known as the five Kalyānakas.

Then we begin with the early life of Mahavira. As a matter of fact, the early lives of great men,

great in the real sense of the word, are always wrapped up in mystery. Superstitious men as we are, we are likely to invent by our conjectures, myths and miracles, and connect them with the early epochs of the lives of great men. Common people are easily led to believe any thing that is said by the more refined among them. It is how the lives of great men grow mysterious. Mahavira's early life is also looked upon as a sort of mysterious thing, but the spell is easily broken if we subject it to a little scrutinizing and comparative study of the Jaina Shastras. Thus we see that both the Digambaras and the Shvetambaras assert that Mahavira led the life of a Shravaka, a layman, for thirty years living with his father and mother in Kundalpura. The difference is only in the details. The Kalpa-sutra is silent about this. It only says that "the Venerable Ascetic Mahavira had lived thirty years in Videha when his parents went to the world of the gods (*i. e.*, died), and he with the permission of his elder brother and the authorities of the kingdom fulfilled his promise, *i.e.* became a Sanyasi." This does not throw any light upon the kind of life that he led during these thirty years. The Acharanga-sutra, another Shvetambara work like the Kalpa-sutra, however, clears, this to some extent. It says that "the Venerable Ascetic Mahavira, after his intellect had developed

and the child-hood had passed away, lived in the enjoyment of the allowed, noble, five-fold joys and pleasures : (consisting in) sound, touch, taste, colour and smell." This, too, does not satisfy our curiosity, and we learn from it only that he had developed his intellect in his childhood and nothing more than this. The latter half of the above quotation asserts that Mahavira, in the very prime of his youth, passed his time in the enjoyment of senses and not in the spiritual study of his Self and thus preparing himself for the great mission of his life. Of course this does not mean that he was addicted to, or a slave of, these pleasures : (consisting in) sound, touch, taste, colour and smell ; otherwise it would not be reasonable to expect from him the performance of the great mission of his life, of reviving the decayed frame of the religion of the Tirthankaras by promulgating their doctrines throughout the whole of Northern India. He lived in the enjoyment of these pleasures only as far as it is allowed. But the Digāmbara Achāryas do not allow him the enjoyment of any worldly pleasures at all. From them we learn that in his very eighth year he had taken the vow of observing *the twelve Pratimas* or the rules of conduct of a Shravaka or a layman. He was pious from his very childhood, and never deviated from the paths of integrity and virtue. His very mission of life was to give an example of

an ideally noble life and thus teach the world to become good, by practically showing them how to lead it and not by mere precepts.

It has been just remarked that the life of a man to a great extent depends upon the kind of instruction given in childhood. The nurse is the first educator of men, hence the importance of having good nurses for the nourishing and the educating of children. "Give your child to be educated by a slave," said an ancient Greek, "and instead of one slave, you will then have two." King Siddhartha knew the necessity of providing children with good nurses, and he, therefore, employed the services of the best nurses in the country. From the Shvetambara Shastras we learn that he was attended by five nurses : a wet nurse, a nurse to clean him, one to dress him, one to play with him, one to carry him. The Digambaras hold that he was attended by the Chhappan Kumārikas of the Ruchakadwipa.* Who these nurses were and where this island Ruchaka is, cannot be ascertained now. But we can say that great care was taken of his nursery and early education.†

* The fifty-six ladies of the eleventh island named Ruchaka.

† It is interesting to know that great attention was paid to the queen when she was pregnant. Highly educated and cultured maids were kept for her attendance. They amused the queen with music, dancing and all sorts of recreations.

From his childhood we pass to his boyhood, and about this we learn from both the authorities that, in addition to his leading the life of a strict Shravaka, he took great interest in out-door games and martial exercises.

He used to go to the royal gardens of his father with his play-mates and with the sons of his father's ministers and amuse himself there with several kinds of feats of strength and physical exercises. He had a handsome and symmetrical body and a magnetic personality. He was a man of great courage and supreme valour. He is never said to have lost his courage even on the occasions requiring great strength of body and the mind. The Digambara Shastras tell us an anecdote illustrating his supreme valour and perseverance. It runs thus :—

“One day, while playing with his friends in the garden of his father, Mahavira saw an elephant, *mad-mad*, ferocious on account of the juice issuing from his temples, coming towards him. All his companions, boys as they were, being wonder-struck and afraid of the impending danger deserted him

The queen herself read poetry and the Dharma Shastra. Her attendants used to put questions to her on all subjects in the form of riddles, and the queen used to answer them. Is it for this reason that Mahavira is said to have been born with three kinds of knowledge ?

and ran off. Without losing a moment, Mahavira—went near the elephant, caught hold of his trunk with his strong hand and ascended his back at once.”

This looks somewhat like a miracle and an impossibility. “Miracles,” says Paul Carus, “have ceased to be a religious test; yet the belief in the miraculous power of the master still bears witness to the holy awe of the first disciples and reflects their religious enthusiasm.” Thus we see that every sect has some miracle—connected with its founder to illustrate the great might and valour of the man. It is possible, then, that the Jainas, too, following the popular custom, might have invented this story to illustrate the unlimited valour (Ananta veerya) of the last of their twenty-four Tirthankaras. But we cannot call it entirely an invented miracle. It is possible in all probability.

From this we come to his education, the real part of a man’s life. Curious enough to remark that both the Digambaras and the Shvetambaras say nothing about it. They assert that Mahavira had brought with him ‘a highly (though not fully) developed spiritual nature from his previous births, and, therefore, he was wiser than the wisemen of his age. The Digambara Shastras say that from his

very childhood he possessed the *mati*¹, *shruti*² and the *avadhi*³ *gyān* or three of the five kinds of knowledge.

In the Kalpa-sutra we read that 'he possessed supreme, unlimited, unimpeded knowledge and intuition.' Thus we see that both the authorities assert the same thing with only this difference that one says him to possess the Avadhigyan and the other says that he was in possession of the Abhogika gyan which is inferior to the Avadhi knowledge. But all this does not satisfy us. We want to know if education was imparted to him in the modern way. We would know if he could read and write. We wish to be informed of his skill in learning. But, perhaps, the Acharyas did not think it necessary to educate Mahavira who was a born

1. The knowledge of things which having come into existence, are not destroyed, acquired through the senses and the mind.

2. The knowledge of things acquired in addition to the mati-gyan through reasoning and study of the Jaina scriptures. It deals with all things now existing and also with those that were in the past or may be in the future.

3. The knowledge of facts going on in different places without going to those places at all.

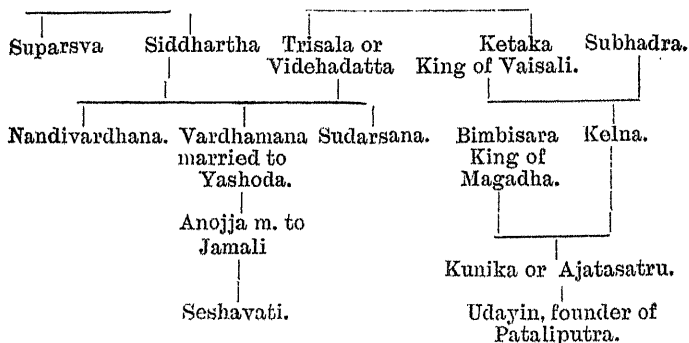
The other two kinds of knowledge are: *Manahparyaya*, capacity to read the thoughts of others; and *Kēvalgyana*, full knowledge, i. e., a knowledge of all things, in all their modifications. [See *Tattvārthādhigama Sutra*, Shlokas 13-30].

instaurator of all knowledge.* However, this may not convince the modern readers, and we have to assume that Mahavira was really educated in the palace of his father.

In the preceding pages much has been said about the childhood, the boyhood, the education and the bodily valour of Mahavira. We see that there is not much difference in the description of these as given by the two sects. The facts differ a little, but the kind of life that he led is the same in both. However, when we come to his youth, we find that there is a real and wide difference between the opinions of the two sects. The Digambaras hold that Mahavira was never married and led the life of a Brahmachāri in his youth and was disgusted with the world from his very boyhood. On the other hand the Shvetambaras assert that he was married to a charming princess Yashodā belonging to the Kaundinya gotra, but they say nothing about the parents and the relations of this princess. They further say that Mahavira had a daughter Anojjā or Priyadarshanā. She was married to Jamāli, a pupil of Mahavira, and had a daughter called Seshāvati or Yashovati. Upon this authority Professor Jacobi

* And still they assert that he used to read epic poetry while still a boy. (See Mahavira Purana, ch. 8).

constructs the following genealogical table of Mahavira showing also his other relations :—



As to his having an uncle, an elder brother, and a sister, the Digambaras do not admit it. As to his parents both assert the same. As to his posterity the Digambaras say nothing about it. As to his other relations and his connection with the ruling dynasties of Magadha, we will see later on.

CHAPTER V.

Renouncing the world—Distribution of wealth—
Sanyas ceremony—Keshalochana—Resolution.

It has been said above that Mahavira was disgusted with the world and had a mind to become a Sanyasi from his very boyhood ; but he was kept from doing so by the remonstrances of his parents. We have no testimony to show whether or not he was brooding upon his early idea of renouncing the world all along. According to the Digambara Acharyas it was in his thirtieth year that one day, while meditating upon his Self, all of a sudden he reflected upon his age which he knew through his threefold knowledge to be of only seventy-two years, and this reflection reminded him of his long cherished wish of becoming a Muni. This shows that the idea of renunciation was out of his mind at least for sometime, but he had not totally given it up and when still on the verge of manhood he determined to leave the world and become a Nirgrantha Muni. The same authority further says that his parents were still living and would not allow him to give up his princely amusements and pleasures and be a Sanyasi. His mother, an affectionate woman as she was, came to him and said, " Vardha-

mana, Prince, you are still a young man ; you have never been exposed even to the light of the sun ; how will you bear the scorching rays of the sun ? Your delicate body and mild limbs will not bear the hardships of strict Digambara Dikshā, you must live with your parents in the Royal Palace and help your father in the management of his kingdom.” But Mahavira would not now be kept back and explained to his mother that the world is like an illusion in which we shortsighted mortals see things different from what they are. He told her that every man, after passing the life of a Shravaka should leave the Rāga and become a Sanyasi so that he may attain Nirvana. Through his remonstrances his mother, though with some reluctance, gave her consent, and Mahavira became a Muni in his thirtieth year.

From the Shvetambara point of view, as we have already remarked, he had thought of renouncing the world several times, but his devotion to his old parents and the love of his young wife stood in his way. In his twenty-eighth year his parents died and he ‘perceived with his supreme unlimited knowledge that the time of his Renunciation had come.’ But his elder brother would not allow him to do so. “Vira,” said he, “the deaths of our parents are still fresh in our memories ; your leaving us this time would simply render our bereavement more

unbearable and painful." Mahavira lived for two years more in the palace with his brother and after that time "with the consent of those in power entered the spiritual career and thus fulfilled his promise in his thirtieth year."

Now from both these sources we learn that Mahavira became a Muni in his thirtieth year only with this difference that from the Digambara point of view his parents were living at that time and the idea of Renunciation came suddenly to him, while from the Shvetambara point of view his parents were dead and he was brooding upon the idea all along. Further they agree in asserting that this took place on the tenth day of the latter half of Margashirsha (Magsir). When he determined to renounce the world, he began to distribute his wealth which according to the Acharanga-sutra, amounted to three hundred and eighty-eight *krores* and eighty *lacs* of gold. This appears to be somewhat exaggerated. However, it is possible that he might have distributed his wealth among his subjects. The authority quoted above further says that he fasted for two days and a half before leaving his home. On the tenth day of the latter half of Magsir in the afternoon he left his palace and "marched to a place outside the Kshatriya part of his capital Kundalpura, being carried on his palanquin, Chandraprabha, which only a thousand men

can carry, and being followed on his way by a train of all kinds of men raising a shout of victory and praising him with swift and soft words." The place to which he was carried and where he performed his first penance was a park known as the Sārthi Khanda according to the Digambaras and Gnatri Shanda or the Shāndavana of the Gnatrias according to the Shvetambaras. There he had his palanquin stopped. A special throne, known as the Pāndushilā or the five daises placed one over the other, each of the upper one being somewhat smaller than the lower one so as to make one able to climb above, was erected there. This was ornamented, surrounded on all sides by garlands and had a sandal or an Asoka tree over it. Mahavira took his seat upon this dais below the sandal tree, took off his ornaments, garlands and finery &c., and entered the state of houselessness. He then renounced the twenty-four Parigrahas * or the attachments and

* These are :—The ten Bāhyas (external ones) and the fourteen Antarangas (internal ones). The ten Bāhyas are :—

1. Kshetra	=	attachment to	land
2. Vastu	=	"	" houses.
3. Dhana	=	"	" wealth.
4. Dhanya	=	"	" corn.
5. Dvipada	=	"	" servants.
6. Chatuspada	=	"	" domestic animals.
7. Shayan and Asan	=	"	" beds and seats.
8. Yana	=	"	" vehicles.
9. Kuppa	=	"	" clothes.
10. Bhanda	=	"	" pots.

assumed the twenty-eight Mul-gunas* or the chief qualities of a monk. Thus he adopted the holy conduct of Jaina Nirgrantha Muni. Then followed a very bold and a trying ceremony known as the Keshalochana ceremony which, as is the custom, requires a man who wishes to enter the spiritual order of the Jaina Munis, to "pluck out with his right and left (hands) on the right and left (sides of his head) his hair in five handfuls." The process is not of cutting or shaving the hair of the head as is the custom with the Hindu Sanyasis, but

The fourteen Antarangas are:—

1.	Mithyat	=	attachment to	wrong belief.
	Striveda	=	" "	a wish in men of be- having like women.
2.	Purushaveda	=	" "	a wish in women of behaving like men.
	Napunsakveda	=	" "	a wish in both of be- having like both.
3.	Hasya	=	" "	laughing.
4.	Rati	=	" "	lust.
5.	Arati	=	" "	prejudices.
6.	Shoka	=	" "	sorrow.
7.	Bhaya	=	" "	fear.
8.	Jugupsā	=	" "	debility.
9.	Krodha	=	" "	anger.
10.	Māna	=	" "	self-praise.
11.	Māyā	=	" "	deceit.
12.	Lobha	=	" "	avarice.
13.	Rgā	=	" "	passions.
14.	Dvesha	=	" "	jealousy.

* These are:—

The five Mahavratas or great vows—

1.	Ahinsa	=	of	not killing.
2.	Satya	=	"	truth.
3.	A-chaurya	=	"	not committing theft.
4.	Brahmacharya	=	"	avoiding sexual inter- course.
5.	Parigraha tyaga	=	"	abandoning the parigra- has.

it is of plucking it out in handfuls. No doubt it requires a great courage and a strong will to do it and only those can do it who have no love with their flesh and bones, who are really disgusted with the world and who have completely mastered their passions. It is said that if a man hesitates from doing so at the time of the ceremony, he is disqualified to enter the sacred order. Obviously the custom is a trial of a man's courage and fortitude, and Mahavira is said to have passed it very successfully.

The five Samitis or doing things carefully—

- | | | | |
|---------------------|---|---------------------------|-----------------------------------|
| 6. Irya | = | walking | carefully. |
| 7. Bhasa | = | speaking | " |
| 8. Ashana | = | eating | " |
| 9. Adana Nikshepana | = | removing things | carefully. |
| 10. Pratishthapana | = | performing the operations | of nature in unfrequented places. |

The five Indriya Damanas or controls—

- | | | | |
|-------------|---|------------------|-----------|
| 11. Sparsha | = | control over the | passions. |
| 12. Rasana | = | " | " tongue. |
| 13. Ghrana | = | " | " nose. |
| 14. Chakshu | = | " | " eyes. |
| 15. Shrotra | = | " | " ears. |

The six daily duties—

- | | | |
|---------------------------|---|---|
| 16. Samatā | = | universal brotherhood. |
| 17. Stavana | = | repetition of the merits of the Tirthankaras. |
| 18. Vandana | = | praying the five Parameshthis. |
| 19. Pratikramana | = | repenting of the sins. |
| 20. Svadyaya | = | reading. |
| 21. Kayotsarga | = | yoga. |
| 22. Vastra tyaga | = | abandoning the clothes. |
| 23. Kach-lonch | = | throwing off the hair. |
| 24. Laghubhojana | = | eating very little. |
| 25. Aik bhukta | = | eating once a day. |
| 26. Not to cleanse teeth. | | |
| 27. To eat standing. | | |
| 28. Not to bathe. | | |

He tore out the hair of his head without shrinking from the severe trial.

It is also said that Mahavira possessed the Manha paryaya Gyan * at this time. Then he paid obeisance to all the Siddhas who had attained Nirvana before him, and then formed the following resolution : "I shall for twelve years neglect my body and abandon the care of it ; I shall with equanimity bear, undergo, and suffer all calamities arising from divine powers, men or animals."†

* This enabled him to know the thoughts of all sentient beings, with five organs, which are not defective and possess a developed intellect, (living) in the two and a half continents and the two oceans. Cf. note on p. 26 above.

† Hundreds of people are said to have renounced the world on this occasion.

CHAPTER VI.

Severe penance for twelve years.

We have now reached the period in the life of Mahavira from which he begins to lead that houseless and hard life of a Jaina Muni in which he had to travel from place to place, except in the rainy season, all the eight months of summer and winter, preaching and teaching the people as he travelled, and performing severe bodily mortifications for the destruction of the *karmas* and the attainment of kevalgyan. A very interesting and precise description of this part of his life is given in the Jaina Shastras mentioning the places which he visited and where he preached to the people the doctrine of Jainism during the course of his travels through the greater part of India. Though both the sources of our information, the Digambaras and the Shvetambaras, declare that he travelled and performed penance for twelve years before the attainment of Kevalgyan, yet there is much discrepancy between the accounts given by the two. Thus the Acharanga-sutra* says that Mahavira, soon after his Diksha or "the Renunciation" and after having formed the resolution of leading

* Book II, Lecture 15.

a devoted life of a Jaina Muni, neglecting his body, arrived in the village of Kummāra, and then began his travels from that place. It does not say anything about the places which he visited. The Kalpa-sutra does not mention his first visit to Kummar; but it says that he stayed the first Chaturmāsa or the rainy season of four months in Asthika-grama,* three rainy seasons in Champā and Phristi-champa, and the rest of the eight in Vaisali and Vanijagrama. But this does not contradict the fact of his going to Kummar. It is possible that Mahavira might have first visited Kummar and then commenced his travels beginning with his first rainy season stay at Asthikagrama. Travelling for the Jaina Munis is prohibited for four months of the rainy season for fear of killing the insects and such other small creatures as are seen specially in that season and thereby committing *Hinsa* which is strictly to be avoided by the Jainas. In compliance with this *Agyā* (order) Mahavira had to stay at one place during the rainy seasons and thus the fact of his staying in different places in different rainy seasons as given by the Kalpa-sutra is

* According to the commentary (on K. S.) it was formerly called Vardhamana, but it has since been called Asthikagrama, because a Yaksha Sulapani had there collected an enormous heap of bones of the people whom he had killed. On that heap of bones the inhabitants had built a temple.—*Prof. Jacobi.*

possible. Let us now see what the Digambara Granthas say about this. In the Mahavira Purana we read that he did not attain the fourth Gyan just at the time of his renunciation. Just after his renunciation he performed constant meditation for six months in which he had to be quite motionless. Still he did not attained the fourth kind of knowledge. He had to undergo bodily mortification several times before he got it. At the end of six months he is said to have gone to a place called Kulpura. Kuladhipa, the ruler of that place, paid his respect to his venerable guest; and it is at this place that Mahavira had his first *Parana* or meal at the end of a fast of six months. From this place he went to the city of Dashapura. Kula, the king of that place, came to see him and having gone round him three times and having washed his feet with his own hands offered him milk and rice for his breakfast. Having partaken of his hospitalities, Mahavira returned to the forest. He then visited several places and then began to perform twelve kinds of penances. Through this he obtained eight kinds of Riddhis and many kinds of Siddhis. There he had to bear the twenty-two Parishahas. He then observed the five Mahavritas, the five Samitis, the three Guptees and the eighty-four Uttara Gunas. He again visited several places. Once he went to Ujjain and there began his penance at a

cemetery. Here a test of his perseverance was made by a certain Rudra, who, being struck with Mahavira's wonderful power of bearing bodily pain and of forbearance, at last came to him and asked his pardon for the mischief he was intending to do him. We shall give this anecdote later on. From Ujjain, Mahavira went to Kaushāmbi,* and then again returned to the forest and entered his self-meditations. It was now that he attained the fourth, the Manhparyaya Gyan. Then he is said to have observed the vow of silence for twelve years and to have performed severe penance. This shows that Mahavira performed his penance for twelve years at one place and the above mentioned travels were made before this time. This fact brings us to an unexpected difficulty. We have already learnt that Mahavira renounced the world on the tenth day of the first half of Magsir in his thirty-first year *i.e.*, when he was thirty years, seven months and twenty-seven days old. He is then said to have performed penance for six months. So that, before commencing his meditations he was about thirty years and two months old, *i. e.*, he was in his thirty-second year when he began his Dhyana. Then he is said to have remained in his Dhyana for twelve years. This shows that at the time of

* It was at this place and at this time, that Mahavira met with Chandana, one of his leading Arjikas (see pages 61 ff.)

attaining Kevalgyan he was about forty-three years and two months old, *i. e.*, he attained Kevalgyan in his forty-fourth year. But it is further stated that it was on the tenth day of the latter half of Vaishakha when he was forty-two years old, *i. e.*, he obtained Kevalgyan in his forty-third year. Thus there is a difference of about one year between the two computations. Moreover, this does not take into account the time for which he travelled before entering his Dhyana. However, this difficulty can be overcome by supposing that Mahavira's renunciation took place in his thirtieth year and not when he was thirty years old. It was what perhaps the Digambara Acharyas meant to indicate.

Further, we learn from Bhagawati that Mahavira met Gosāla two years after his Renunciation at a place called Nalanda, near Rajgriha, and the two ascetics lived together for six years in Paniyābhumi. Now this is not consistent with the facts given above. According to Kalpa-sutra, Mahavira went to Paniyabhumi after his obtaining Kevalgyan and stayed there only for one rainy season.

There is a further discrepancy between the two authorities about the mode of his life during these years. In the Kalpa-sutra it is said that, after his Renunciation, Mahavira, wore clothes for a year and a month, and after that time he walked

about naked. On the other hand, Mahavira Purana says that he had abandoned the twenty-four Parigrahas, and as clothes were one of them, he had to abandon them too.

After the end of his twelve years' penance he obtained Kevalgyan. Both the Digambaras and the Shvetambaras assert that this took place in his forty-third year on the tenth day of the latter half of Vaishakha near a place called Grimbhakgrama* on the northern bank of the river Rijkul† not very far from Pārasnatha hills. They also say that this took place in the field of a certain farmer Samaga or Samaka. Mahavira at that time was sitting upon a Ratna Shilā below a Sāl tree in a squatting position with joined heels, exposing himself to the heat of the sun. He had to perform severe meditation there at the end of which, having destroyed the four Ghātiyā Karmas,‡ he reached the highest knowledge and intuition called Kevāla, which is infinite, supreme, unobstructed, complete and full.

* This is also known by the name of Grimbhila or Grimbhikagrama.

† This is also called Rijupalika and Rijupatika (the modern Barakar.)

‡ These are—

1. Darsanavaraniya, obstructors of full faith.
2. Gyanavarania, obstructors of full knowledge.
3. Mohaniya, which lead a man astray by making him silly and a thrall to his senses.
4. Antaraya, which prevents one's entrance on the path that leads to eternal bliss.

CHAPTER VII.

His travels and preachings for thirty years.

We have now reached the end of the second great period in the worldly career of Lord Mahavira. In the beginning of this period of twelve years we found him a Sanyasi, disgusted with the world, determined to renounce it and attain the ever-lasting life of bliss and happiness, Nirvana, by a constant study of his Self and by performing severe bodily mortifications or Yoga. At the end of this period we find him in the full realisation of his hope, a Jina or a conqueror of the Karmas, the eight great enemies of the soul, and a Kevalin, that is, an omniscient lord comprehending all objects; he could know all conditions of the world and the thoughts of men. His knowledge pervaded all things; and by reflecting on his self and the world he had reached the highest intuition and knowledge. Such was our Lord Mahavira as we find him in the beginning of the third great period in his life. From this begins the third great act in his life. This period comprises thirty long years of travels and preachings. He having known the great Law, proceeds to teach the same to all the human beings in this

world. The whole of this period was spent in travelling and preaching except in the rainy seasons when for fear of killing small creatures and thereby committing *hinsa*, he had to suspend his mission and to pass four months in one place under the patronage of some mighty chief. In fact, it was a life of hard work and severe austerities. He passed it 'in teaching his religious system and organising his order of ascetics', which as we shall see later on, was patronised by the mighty kings of northern India. Mahavira was convinced of the necessity of his penances in the last twelve years of his life and did not think his years wasted, for he knew that it was through his penances that he had obtained the nine Labdhis* and the Ananta Chatushtaya.†

* Attainments of the nine powers. These are :—

- | | | |
|----------------------|---|---|
| 1. Ananta Darshana | = | unlimited belief. |
| 2. " Gyan | = | " knowledge. |
| 3. Kshayak Samyaktva | = | a belief in truth acquired after being freed from the karmas. |
| 4. " Charitra | = | communion with the soul. |
| 5. Ananta Dana | = | abandonment of the worldly things. |
| 6. " Labha | = | possessing the Ananta Chatushtayas. |
| 7. " Bhoga | = | unlimited happiness. |
| 8. " Upabhoga | = | possessing the splendour of the Samavasaranas &c., |
| 9. " Virya | = | power of conquering the karmas. |

† These are :—

- | | | |
|--------------------|---|----------------------|
| 1. Ananta Darshana | = | full faith. |
| 2. " Gyan | = | perfect knowledge. |
| 3. " Sukha | = | unbounded happiness. |
| 4. " Virya | = | unsurpassed power. |

It may be remarked here that there is not much difference between the accounts of this period as given by the Digambara and the Shvetambara Acharyas. The difference, if any, is of details rather than that of main outlines. Before commencing his travels there is one fact worthy of note. Soon after his obtaining Kevalgyan, Mahavira was visited by Gautama Indrabhuti who became his first pupil and was raised to the position of the head Ganadhara or a Chief Pontiff. His story is one of great interest, and we will give it later on. He followed his master for the last thirty years of his life and obtained Kevalgyan at the very time when Mahavira attained Nirvana. Mahavira began by first preaching to Gautama, then to the people around him, and then he began his travels.

He travelled through many parts of India, and preached the high doctrines of Jainism and Nirvana to people professing different creeds and religions. It was his earnest desire that people should give up their wrong beliefs and follow the true path to happiness. He preached on both the sides of the Ganges. First he preached in Magadha and the country round Kundalpura, where he was received with due greeting. From Magadha he proceeded to Behar where he visited Shrāvasti, Vaishasti and many other places. He is said to have extended his travels as far as the foot of the Hima-

layas. In the Kalpa-sutra a list is given containing the names of the places where he passed his rainy seasons. According to that authority "he stayed four rainy seasons in Vaisali and Vanijagrama*, fourteen in Rājgriha and the suburb of Nalanda, six in Mithila, two in Bhadrīka, one in Alabhika, one in Paniyābhumi, one in Shravasti, and the one and the last in Pāpā in king Hasthipal's office of the writers." Now we see that some of these names do not occur in the Mahavira Purana; but there is not much difference. There it is also mentioned that he travelled and preached throughout the countries of northern India. In Videha he was patronised by Chetaka, the ruling chief of that country. Kunika, the king of Anga, also welcomed the great preacher. He is said to have gone even to Kaushambi. Shataneeka, the ruler of the place, had heard much about his preachings and severe penances. He paid high reverence to the great preacher and entered his holy order. During these thirty years, Mahavira is said to have converted to Jainism Magadha, Bihar, Prayāg, Kaushambi, Champapuri and many other powerful states in the north of India. But the place where he spent a large part of his life and where he was much loved by the people was Rajgriha, the then metropolis of

* He had already stayed eight rainy seasons in this place.

Magadha. Shrenika, the powerful king of that place, was one of the greatest champions of Jainism and a staunch follower of Mahavira. They are said to have met each other under very auspicious circumstances. When Mahavira went to Rajgriha he put up at Mount Vipulāchala in the vicinity of the country. King Shrenika, hearing the happy news of the arrival of the great preacher in his capital, went to see him with all his ministers and whole of his army. He was charmed with the divine splendour of the Lord and of Samosaran or the great religious assemblage. Having paid his due greetings, he took his seat in the gallery reserved for men. He is said to have put sixty thousand questions to Mahavira and all of them were answered by Gautama Indrabhuti at the command of his master. To our great misfortune no account, not even a very small one, has been left of this interesting discussion. Shrenika was satisfied with the answers and entered the holy order of our Lord. It is said that Gautama also related the previous births of Shrenika and his relations.

Some few remarks may be made here upon Mahavira's method of preaching. He did not travel from place to place like an ordinary Sadhu unaccompanied by any one. On the other hand he was followed by many men who had entered his order.

His order was known as the Samosaran. This consisted of about fourteen thousand Munis according to both the Digambaras and the Shvetambaras. Whereever they went a magnificent hall of audience was erected for them, containing many galleries for different orders of men. They had among them many Arjikas or nuns too. The pillars of the hall were set with jewels and Mahavira used to sit upon a costly throne of diamonds and rubies and pearls. Such was the Samosaran, they say, in which Mahavira used to preach wherever he went.

It is said that Mahavira preached to the people in his *An-akshari* language* which was unintelligible to the people. Gautama, who was specially sought for this purpose, explained it to them in Magadhi.

Another thing worthy of note is his doctrine of conversion. He paid no regard to caste or section. His order was open to all kinds of men who would hear him and profess the doctrines of Jainism. Gautama Indrabhuti, the head of the order, was a

* Perhaps this so-called *An-akshari-vani* was nothing but the Sanscrit. Sanscrit has also been called *Deva-vani*; and the language of the Deva was without letters. This may account for giving the above name to the Sanscrit. Moreover we should remember that at this time Sanscrit was no more the language of the masses, and hence a man of Gautama's learning must be required to explain it in Magadhi, the current language of the day.

Brahmana at first. We thus see that Mahavira converted men of all castes to Jainism.

Thus travelling from place to place, with the whole of his order of asectics, preaching the Karma philosophy to the people, and converting countries after countries to Jainism under the mighty patronage of the kings of those countries, Mahavira passed the last thirty years of his life.

CHAPTER VIII.

Attainment of Nirvāna.

This laborious and hardy period of the later life of Mahavira described in the previous chapter brings us to the end of it. The three acts of the great drama have been performed and there remains very little to be said as an epilogue. Birth and death, like the opposite poles in a magnet, are always seen together. One is never found without the other. They are constantly following the soul like two police men attending a prisoner between them. He who is born must die some day or other, and he who is dead must be born in some form or other. Night and day, like a black and a white mouse, are always trying to gnaw with their sharp teeth, the slender rope of our life. They must succeed some day or other, and their success is nothing but the end of that life. Such end must come to each of us, but the end of that noble life of our Lord was not an ordinary one. He passed "never to come again." It was a death which liberated his soul for ever from his two great enemies, birth and death. This is what the Jainas mean by saying that he attained Nirvana.

Nirvana, as already explained, is the goal in the long race of every man's life. It is what the gods and men are always struggling to reach at in their repeated births. It was for the attainment of this Nirvana, the condition of unlimited happiness, unimpedable valour, and liberation from all the cares and miseries of this world, that Mahavira had to pass through so many repeated births and deaths, and, as we learn from the Jaina Shastras, it was for this purpose that he came to this world. Whatever it may be, he obtained it at the end of his life, and a description of the manner in which he obtained it will be found interesting.

As to the place where he died all the sources of our information assert the same thing. In the Kalpa-sutra and in the Buddhist works he is said to have died at Papa. In the Digambara Shastras and in the modern times, too, it is known by the name of Pavapuri.* The place has been thus described by Mr. J. L. Jaini :—

"A small hamlet of moderate dimensions, and of mud-houses mostly, Pavapuri is a place lovely in its simple surroundings and lovelier still in its sacred traditions. There are several *dharma-shalas* (resting-places) for Jaina pilgrims. There are

* The place is about 7 miles from Behar, a small station on the B. B. L. Railway in the province of Bihar. Ten miles from it is Gunava where Indrabhuti is said to have attained Nirvana. Very near it are the remains of Rajgriha the ancient capital of Bihar.

about half a dozen temples, erected by the Shvetambaras and Digambaras. Many pilgrims of both sexes proceed to the place chiefly on the Divali occasion, the day on which Lord Mahavira attained Nirvana and then up to the month of March, when the attendance begins to fall. The main temple, which contains the *charanas*, sacred foot-impressions, of Lord Mahavira, stand in the middle of a tank, covered with lotus leaves and other aquatic plants of various kinds. Many fish float in the water and make a very funny sight by their incessant flitting. Sometimes a bigger fish would attack a shoal of smaller fish and make them dart down into the water in great confusion. At present no lotuses are blooming in the tank but it is easy to imagine how charming the tank must look when white and red lotuses dot its surface and the fish dance in its pellucid depths through the mazes of the lotus-stems. The sun also may then be imagined as converting every stray drop of water that the ever-busy tails of the fish have cast on to a lotus, into a pearl of the most beautiful pink color. The insulated temple of our last Lord is reached by a bridge of stone. In the temple itself is a low chamber, facing the east are 3 niches ; the central one, the largest of the three, contains the foot-impressions of Lord Mahavira ; the niche on the right of it, of his disciple Gautama Swami ; and that on the left those of Sudharmacharya."

Hastipal, the ruler of this place, was, as we have already learnt, a patron of Mahavira, and he had made great arrangements for the reception of the great preacher. Almost all the ruling chiefs of the country had assembled there. People from all parts of the country flocked there to hear him. He preached to them for six days constantly. Then came the seventh day. It was the fifteenth day of the first half of Kartika when the moon was

in conjunction with the asterism Svāti. Mahavira was sitting upon a high diamond throne in the centre of a magnificent hall specially erected for his preaching in the forest in the vicinity of a large tank. All men from the beggar to the mighty king, were round him. They had formed themselves into twelve societies consisting of the different grades of society.* It was a dark night and hence the whole of the hall had to be illuminated with the brightest light. His pupils were all around him excepting Gautama Indrabhuti, who is said in the Shvetambara Shastras, to have been on a mission. For the whole night he was preaching to them. In the fourth *prahar* of the night all men fell asleep. Mahavira, through his Sukla-gyan saw that his end was come. He assumed a particular position known as the Samparyanka, and attained Nirvana just when it was twilight. In the morning when the people got up they saw to their great sorrow that their Lord was gone. There was no help. They began to grieve but Gautama comforted them. Then they celebrated his cremation with great pomp. The news of his death reached far and wide and the people had illuminations and

* The Mahavira Purana gives a somewhat different description. According to it all this splendour had disappeared at this time, and the occasion was made as simple as possible. After the attainment of Nirvana the body of Mahavira had disappeared leaving nails and hair. A new body was made of them and properly burnt.

sabhas in several places. They thought it more worthy to rejoice than to weep on the occasion of the liberation of their Lord from the bonds of this world. It is said that the modern festival of Divali took its rise from this great incident. The word Divali is a corruption of the Sanscrit word *dipāvali* which means a "row of lamps." It refers to the illumination that is held every year on the Divali festival. This illumination is but the imitation of the great illumination held on the occasion of the death of Mahavira. The people have forgotten the great incident which gave rise to this national festival, but they have tenaciously stuck to it through so many centuries. It is also said that the modern Hoi or Hatri, worshipped after same days of Divali, is also an imitation of the great hall at Pavapuri in which Mahavira breathed his last.

The following slokas, as a proof of this statement, occur in the Haribansa Purana :—

“ज्वलत्प्रदीपालिकया प्रवृद्धया
सुरासुरैर्दापितया प्रदीप्तया ।
तदास्मपावानगरी समंततः
प्रदीपिताकाशतला प्रकाशते ॥ १९ ॥ ३३ ॥
ततश्च लोकः प्रतिवर्षमादरा-
त्प्रसिद्धदीपालिकयात्र भारते ।
समुद्यतः पूजयितुं जिनेश्वरं
जिनेन्द्रनिर्वाणविभूतिभक्तिभाक् ॥ २१ ॥ ६६ ॥

CHAPTER IX.

His disciples and early followers.

The admiration for Mahavira which we have in modern times is not due only to Jaina literature and the Jaina Acharyas, but it is due to a great extent to the faith which his followers and pupils had in him; and to say something about his followers will not be out of place. It may be safely remarked that the Digambaras and the Shvetambaras who differ so much from each other about many facts in the life of Mahavira, are almost of one opinion as regards the statement about his followers and the difference, if any, is very slight.

The excellent community of Mahavira in his lifetime was a large one and used to travel with him from place to place. It consisted of four orders, each having its own head and different rules of life. The first order consisted of fourteen thousand members who were known as the Munis or the Shramanas. They held the highest position in the whole community and had very strict rules of living for them. These rules are given in the Jaina Shastras. Further, this order was divided into nine Ganas or schools each of them being under one head who was known by the name of Ganadhara or a teacher

of one school. There were eleven such Ganadharas who were the first and the chief disciples of Mahavira like the twelve apostles of Christ. Seven of these had the charge of one school each, and the remaining four taught the remaining two schools, two of them together having the charge of one school. The names of these Ganadharas or the Sthaviras are as follows :—

- I.—Indrabhuti of the Gautama-gotra, whose Gana (school) consisted of five hundred Shramanas (Munis).
- II.—Agnibhuti of the Gautama-gotra who had the charge of five hundred Munis.
- III.—Vāyubhuti of the Gautama-gotra who instructed five hundred Munis.
- IV.—Ārya-Vyakta of the Bharadvaj-gotra whose school consisted of five hundred Munis.
- V.—Sudharma of the Agni-Veshyayana gotra. He had the charge of five hundred Munis.
- VI.—Mandikaputra or Manditputra of the Vashistha-gotra who instructed two hundred and fifty Shramanas.
- VII.—Mauryaputra of the Kashyapa-gotra whose order had two hundred and fifty Munis.
- VIII.—Akampita of the Gautama-gotra and
- IX.—Achal-vrata of the Haritāyana-gotra. Both of them instructed together three hundred Shramanas each.

X.—Maitreya and—

XI.—Prabhās. Both were of the Kandinya-gotra and had the charge of three hundred Munis each.

The following table will make this still clearer :—

No.	Name of the Ganadhara.	Gotra.	Number of Munis in the order.
I	Indrabhuti ...	Gautama ...	500
II	Agnibhuti ...	Gautama ...	500
III	Vayubhuti...	Gautama ...	500
IV	Arya-Vyakta ...	Bharadvaja ...	500
V	Sudharma ...	Agni Veshayana	500
VI	Manditputra ...	Vashistha ...	250
VII	Mauryaputra ...	Kashyapa ...	250
VIII	Akampita ...	Gautama ...	300
	Achal-vrata ..	Haritayana ...	300
IX	Maitreya ...	Kandinya ...	300
	Prabhas ...	Kandinya ...	300

This shows that there were nine Ganas at the head of which there were eleven Ganadharas. It is also said that Indrabhuti was the chief disciple of Mahavira and exercised an authority over other pupils. Of these eleven, only Indrabhuti and Sudharma survived Mahavira, obtaining their

salvations after his Nirvana. We will know much more about them shortly. The rest died in his lifetime as Kevalins.

From the above list we learn that there were only four thousand and two hundred Munis, but it has been stated that there were in all fourteen thousand Munis. Perhaps the rest lived as apprentices, and were not taken in the order.

The above division of the Munis is according to their Ganas. There is a further classification according to their merits and spiritual attainments. According to Kalpa-sutra among these there were three hundred sages who knew the fourteen Purvas and the twelve Angas of the Jina-Vāni ; thirteen hundred sages who were possessed of the Avadhi-knowledge and superior qualities ; seven hundred Kevalins ; seven hundred Munis who could transform themselves, and, though no gods, had obtained Riddhis or the powers of gods ; five hundred sages who could know the thoughts of all beings ; four hundred professors who used to discuss with men of other religions, and who will never be defeated ; seven hundred male and fourteen hundred female disciples who were perfect ; and eight hundred other sages. These make together only six thousand and eight hundred. The rest of them perhaps were of inferior merits. According to the Digambaras there were three hundred Munis who knew by heart

the twelve Angas and the fourteen Purvas ; thirteen hundred Munis possessing Avadhi-knowledge ; seven hundred Kevalins or those who had Kevalgyan ; nine hundred sages who could transform themselves* ; five hundred munis who had the four kinds of knowledge ; twelve hundred professors ; and nine thousand and nine hundred ordinary Munis. This, too, gives in all fourteen thousand and eight hundred Munis which is greater than the other number by eight hundred.

The eleven pupils of Mahavira were all converts to Jainism and, as such, they strictly adhered to the cause. They were greatly attached to their Lord. The story of Gautama Indrabhuti,† the chief disciple, is a very interesting one. He was the son of a Brahmana named Vasumati. He is said to have been a learned pandit and a writer of Hindu Granthas. He was very proud of his learning. Once upon a time a certain old man went to him and said, " O, Revered Sir, my Guru, Mahavira, gave me a poem, but before explaining it to me he entered his deep meditations. No one can explain me its meaning. I have heard much about your learning that you are well versed in the Vedas and the Puranas. I think I can not live without having

* Riddhi-vikriya-yukta Munis.

† His mother was Prithwi. He was born at a village called Govara.

explained to me the meaning of this poem. I hope, therefore, that you will be kind enough to save my life by explaining to me the meaning of this sloka." Indrabhuti promised to comply with the Brahamana's request provided the Brahmana promised him to become his pupil on his having explained him the meaning of the sloka. The Brahmana promised to do so, and read the sloka to Gautama. It ran thus :—

“त्रैकाल्यं द्रव्यषट्कं सकलगतिगणा सत्पदार्था नवैव ।
 विश्वं पंचास्तिकायव्रतसमितिविदः सप्त तत्त्वानि धर्मः ॥
 सिद्धे मार्गस्वरूपं विधिजनितफलं जीवषट्कायलेक्ष्या ।
 एतान्यः श्रद्धधाति जिनवचनरतो मुक्तिगामी स भव्यः ॥”

Gautama fell into confusion. He could not know what is meant by the three Kālas and the six Dravyas. He could not understand the Panchāstikaya, the seven Tattvas and the six Leshyas. And he could not give a wrong explanation, for he was afraid of Mahavira. He, therefore, thought it proper to come to Mahavira and there explain the meaning of the sloka as he understood it, so that he may not be charged with the guilt of having explained the sloka wrongly. Having thus concluded he went to Mahavira with his five-hundred pupils and his two brothers Vayubhuti and Agnibhuti. In the way he began to think that if he could not explain it in the absence of Mahavira how would

he be able to explain it in his presence, but his brother induced him to go there. On his first seeing Mahavira, he was struck with the spiritual valour of the great Yogi. His pride went off and he saluted Mahavira by falling before him and then requested him to preach to him. Mahavira explained to him the doctrines of Jainism. Being struck with the truth of the doctrines and the learning and wisdom of the Lord, he left his home, became a Muni and entered the order of Mahavira. His 500 pupils and 3 brothers did the same. He remained faithful to his master throughout his life. Mahavira was greatly pleased with him and hence raised him by and by to the position of a Ganadhara with his two brothers, and then to that of the chief Ganadhara. When Mahavira died he is said to have been on a mission to convert somebody. He became a Kevalin just when Mahavira died. After Mahavira he was the leader of the order. He died twelve years after, having lived fifty years as a monk, and altogether ninety-two years.

Another disciple who survived Mahavira was Sudharma. The Pattavali of the Kharataragachha states that he was the son of a Brahmana of Kollaga.* He succeeded Indrabhuti to the position of the chief

* See Ind. Ant., Vol., XI, p. 246.

Ganadhara. He was a great preacher. The well known Jambu-Swami was one of his pupils. He was succeeded by Jambu-Swami, who was the last Kevalin and obtained his salvation at a place near Muttra.

From the order of the Munis we come to that of the Arjikas or the nuns. This is said to have consisted of thirty-six thousand nuns. These were the women who had entered the order of Mahavira. They are distinguished from ordinary women by the fact that they are not allowed to mix in worldly matters. They are female Munis. They have strict rules of conduct like the Munis. At the head of these nuns was Chandanā. In the Digambara Shastras she is said to have been the daughter of Chetaka, the mighty ruler of Vaishali or Vishālpura. Further we learn from Kalpa-sutra that Chetaka was the maternal uncle of Mahavira. Thus Chandana must have been the cousin of Mahavira. The Digambaras say that Chetaka was the father of Trisala. This shows that Chandana was Mahavira's mother's sister. Whatever it may be, one thing is clear that she was closely related to Mahavira. The anecdote, showing how she became an Arjika, runs thus :—

“One day, Chandana had been to the pleasure gardens for taking a walk. A certain Vidyādhara, being fascinated by her beauty, took her off, but

in the way, thinking of his wife, he left her in the forest. She was weeping there, when a certain hill-man came there and took her with him to Kaushambi and sold to a rich man named Vrishabhaseṇa. The man kept her for sometime in his house, but as she grew young, his wife, Subhadra, became jealous of her beauty. Chandana was ill-treated by this Subhadra in all kinds of ways. She was given the worst kind of food to eat and wretched clothes to put on. Sometimes she was beaten too. After sometime it happened that Mahavira came to that place and began to preach there. She was disgusted with the world, became an Arjika and entered the holy order. By and by she was raised to the position of the head Arjika."

The third order consisted of one hundred and fifty-nine thousand lay votaries with Sāṅkhasataka at their head. These lay votaries are called the Shrāvakas and correspond to the Grihasthas of the Hindus. The rules of conduct for this order were not so strict as those for the Munis. They were allowed to live with their wives and children with some limitations. The Digambara Acharyas give the number only as one hundred thousand.

The fourth order consisted of three hundred thousand female lay votaries or Shravikas with Sulasā and Revati at their head. In the Kalpa-sutra

their number is given as three hundred and eighteen thousand Shravikas.

Such were the four orders of which the community of Mahavira consisted in his life-time. After Mahavira they were led by Gautama Indrabhuti for twelve years and after him by Sudharma for twelve years. After Sudharma Acharya his head pupil Jambu Swami led the order for twenty-four years. A long list of such leaders is given in the Kalpa-sutra known as the list of the Sthaviras, and also in the Pattavalis.

CHAPTER X.

His character—teachings.

“ Character is one of the greatest motive powers in the world ”, wrote one of the best writers of the last century, and strange it would seem, as it really does, how Mahavira did such a great work in his life, if nothing is said about his character. Great men are not great only because they were looked upon to be so by the surrounding people, but also because they have done great things. Character is one of the chief factors in the accomplishment of such deeds, and no man has ever become great, not what we ordinarily mean by great but really great, without being one of good character. It is rather a fruitless task to try to find out the elements which composed the real greatness of Mahavira, for he was a Tirthankara, and, as such, must have possessed almost all the forty-six qualities of an Arhat ; but it would not be out of place to give a glimpse of some of them. The three great elements of the character of a great man are bodily valour, intellectual excellence and morality. Of the first Mahavira is said to have been possessed to a high degree or Ananta. He had a very strong and a well-formed body which was beautiful and

fragrant and is said to have been seven cubits high and to have the yellow colour of gold. As a proof of this statement we have already learnt the anecdote of his having tamed a wild and a ferocious elephant while playing with his friends in a garden when he was a young prince of eight years. The auspicious mark of lion that is seen on his images in modern times might have perhaps been given to him to show his great bodily valour. It has already been noted that in the Shvetambara shastras he is said to have married and led the life of a house-holder for thirty years, while in the Digambara shastras he is said to have been one of the five Bāl-brahmacharis.

As to his intellectual excellence there is nothing to show that he was regularly educated in the ordinary way. In the Jaina shastras knowledge is said to have been of five kinds. They are *Mati*, *Shruti*, *Avadhi*, *Manahparyaya* and *Kevalgyan*.^{*} Of these Mahavira is said to have been born with the first three. The fourth, as we have seen, he attained at the time of his Renunciation and the fifth one he obtained in his forty-third year. This is all we know about his education. He acquired learning through Yoga. He was also a great speaker. He always spoke the truth. As to his morality there is

* See page 26 foot note.

no doubt that he was a type of virtue. He was a great preacher, and knowing that example is better than precept, he did what he preached to others. He strictly followed the principles of the gospel that he preached, and observed them in his practice also. Forbearance is one of the ten high virtues with the Jainas, and Mahavira patiently bore the abuses and even the ill-treatment of the wild tribes of Vajra-Bhumi, and Shuddha-Bhumi, when he preached to them the doctrines of Jainism. He was never angry, and led a life which is a Jaina model of purity and piety. We have already learnt of his attachment to his parents. He did not only love them but was very obedient to them. Thus he is said to have intended to renounce the world several times, but would not do so against the wish of his parents. It is also said that he was greatly obedient to his elder brother. Nothing is so necessary as perseverance for one who wishes to become a great Yogi, and Mahavira is said to have been a man of great perseverance. Soon after his Renunciation, "it happened that a certain cowherd with his cows came to the place where he was sitting all absorbed in his meditation and calling upon Mahavira to look after his cows that he left to graze there, himself went away to the village. Mahavira being engaged in his meditations, could not hear him and the cows went astray. The cowherd,

when he came back from the village, did not find the cows there, and began to reproach Mahavira and actually dealt two or three blows to him. Happily, some acquaintances of Lord Mahavira came there. They rebuked the cowherd very much and informed him of the real character of the saint." The story, though illustrating the great mental powers of Mahavira, has somewhat the colour of absurdity. Mahavira, being the son of a great king and a noble saint, must have been known to all men, and specially to the subjects of his brother. The cowherd's not recognising Mahavira, who was the brother of the king of that country in which the cowherd lived, is a fact beyond our perception. However, as it stands, it shows that Mahāvira was free from anger.

Somewhat similar anecdote is given in the Mahavira Purana. "Once he was deeply meditating upon himself at a cemetery called Devoktamukta near Ujjain. A certain Rudra in conspiracy with his wife, Pārvati, intending to test Mahavira's perseverance began to interrupt him, but Mahavira did not leave his Dhyana and remained constantly absorbed in his meditation. Having completely satisfied themselves, Rudra and Parvati began to praise Mahavira."

These were the great qualities of Mahavira which led him to do great things and in turn made him great.

Mahavira was a great teacher. It is a misfortune that we have got no direct information regarding his gospel. All our information is secondary and comes from the Acharyas. The Acharyas say that whatever they say is the word of Sarvagya, but how are we to convince others of this truth in the absence of any direct proof? The history of the Jaina literature, as given by our Acharyas, is likely to make them hesitate from taking it for granted that they say the word of Sarvagya. However, the history of the evolution of the Jaina literature as it stands, is as follows :—

The whole Jaina literature known as the Syādvad Āgama is divided into two main divisions, the twelve Angas and the fourteen Angabāhyashutras or the scriptures other than the twelve Angas. The last or the twelvth of the Angas consists of the five Parikramas, the Sutra, the Prathamānuyoga, the five Chulikas and the fourteen Purvas. All these form the twelvth Anga. This vast literature chiefly known as the Dwādashānga word of the Sarvagya has never been seen by any body, for it was never written down. It was preached by the Tirthankaras from time to time and was remembered by the people. Lord Mahavira taught the same thing to the people who were present in his sermons and who could understand the divine speech of their Lord. After Mahavira his Gana-

dharas, whose memory was the chief repository and means of continuance of the Siddhantas, used to promulgate the faith by word of mouth and tradition. Gautama Indrabhuti, Sudharma and Jambu Swami, the three consecutive Kevalins after Mahavira, held the pontifical chair for sixty-two years, and taking advantage of their highly trained memories, which could retain all the Agamas, propagated the traditions by word of mouth. These were followed by the five Shruta Kevalins who held the chair for hundred years. The memory of these was weaker than that of the Kevalins and hence they forgot the Angabahyas. Thus the knowledge of these Angabahyas was shut from the world. Then came the eleven Ten-Purvins who remained pontiffs for about hundred and eighty-one years. They forgot four of the Purvas, and thus the four of the Purvas were no more known. These were followed by the five Eleven Angins who remained for hundred and twenty-three years. The memory of these was still weaker. They forgot all the fourteen Purvas and other parts of the twelvth Anga. Thus the twelvth Anga was no more known. Then came the four Four-Angins holding the chair for ninety-nine years. They could remember only four Angas. But after them came the five One-Angins. They remained pontiffs for hundred and eighteen years. Their memory was so weak that

they forgot every thing but one Anga. Thus only one Anga was known to the world. But after them no one had the knowledge of even of one complete Anga. The Acharyas, seeing that their memory was growing weaker and weaker, thought it expedient to take advantage of the art of writing, and with the little knowledge of the Agamas left to them by the One-Angins, they composed the Shastras. This took place about 57 A.D. The above history is from the Digambara point of view. This tradition, notwithstanding our full faith in its reality, is not likely to appeal to the reason of a modern critical reader, who is likely to assume that this is an invention of the Jaina Acharyas with the object of giving a sacred authority and a colour of antiquity to all their writings, which are, as a matter of fact, of a later day composition. In the absence of any direct proof he can not believe that the Jaina Shastras are a true representation of what Mahavira taught, and even if he assumes that the original compositions of the Acharyas are based upon the information given by the One-Angins he can hardly believe that the whole Jaina literature, vast as it is, is the out-come of the original compositions which are said to have been drowned by Shankaracharya.

CHAPTER XI.

Approximate date of His Nirvana.

The last but not the least point about Mahavira that remains to be specially mentioned is the date of his salvation or the year of his death which in all probability is a most important point in the life of a great man. It may be remarked, before proceeding to enter into a serious discussion upon the more than one sources of our information concerning this matter, that it is difficult or rather impossible to give a final judgment upon this subject in a book like this which comes from the pen of an ordinary student who does not claim any share in the research work of the modern scholars. The demonstrations that are brought forward in the following few lines are not, as some one is likely to suppose, the result of any research work on his part. On the other hand all information on this point is a secondary one, being due to and only to the unceasing labours of scholars like Prof. Jacobi and Dr. Hoernle whose learning and tact should be admired and respected by every student of antiquity.

It has been observed above that there are many facts to show precisely the year in which Mahavira

died. In the first place we learn from the sacred books of the Buddhists that Mahavira was a contemporary of Buddha. Thus in Mahāvagga and Mahāparinibhāna Sutta, the two great Buddhist works, Mahavira is said to have been a contemporary of Buddha. He is mentioned by his Prakrit name Nātaputta. He is spoken of as one of the six opponent teachers of Buddha. Prof. Jacobi cites in his translation of the Jaina Sutras, besides the above quoted books, the Anuguttara Nikaya, Samanaphala Sutta of the Digh Nikaya, Sumangala Vilāsini, a commentary by Buddhaghosha on Brahmagala Sutta of the Digh Nikaya, and the Magghima Nikaya, all of which show that Mahavira was a great opponent of Buddha. "In the Magghima Nikaya it is related that the Nigantha Nataputta made Abhayakumāra engage in a disputation with Buddha. The question was so adroitly formed that whether the answer was Yes or No, it involved Buddha in self-contradiction. But the plan did not succeed, and Abhaya was converted by Buddha." Further "in the Mahavagga VI, 31 (S. B. E., Vol. XVII, p. 108 ff) a story is told of Siha, the general of the Likhāvis, who was a lay-disciple of Nātaputta. He wanted to pay Buddha a visit, but Nataputta tried to dissuade him from it, because the Niganthas* held the *Kriyavāda*, while Buddha

* The Jains.

taught the *Akriyavāda*. Sihā, however, setting his master's prohibition at naught, went to Buddha on his own account, and was, of course, converted by him." Again in the Maghima Nikaya 35, a disputation between Buddha and Sakkaka, the son of a Nigantha, is narrated. From the same authority we learn that this Sakkaka was not himself a Nigantha. He boasts himself of having vanquished Nataputta in disputation. Now whatever the truth of these traditions, they put beyond doubt the fact that Mahavira and Buddha lived and preached at the same time.* This means that Buddha was born before the death of Mahavira. Now Buddha, according to the western scholars, was born about 557 B. C. Therefore Mahavira's Nirvana must have taken place many years after this date. This is all we know from the Buddhist works. We learn

* To show this we have the authority of the Jaina Granthas too. We learn from Dharma Pariksha, an epic poem by Amitagati Acharya, written about sambat 1070, that Maudilayana, a disciple of Parshva Natha, being displeased with Mahavira became a disciple of Buddha and began to teach the Buddhist philosophy.

रुष्टः वीरनाथस्य तपस्वी मौडिलायनः ॥

शिष्यः श्रीपादर्वनाथस्य विदधे बुद्धदर्शनम् ॥ ६८ ॥

शुद्धोदनसुतं बुद्धं परमात्मानमब्रवीत् ॥

प्राणिनः कर्वते किं न कोषवैरिपराजिताः ॥ ६९ ॥

This Maudilayana must be the Mogglayana of the Mahavagga. This proves that Mahavira was a contemporary of Buddha.

nothing as to the priority of one over the other. The Jaina Shastras, however, make this point a little clearer. The following *gāthā* occurs in the Darshanāsāra written by Devananda Acharya in Sambat 990 at Ujjain.

सिरि पासणाहमित्थे । सरउ तीरे पलासणय रत्थे ॥
 पिहि आसवस्स सीहे । महालुद्धो बुद्ध किञ्चिमुणी ॥६॥
 तिमि पूरणा सणेया । अहि गय पवज्जावओ परमभट्ठे ।
 रतं बरं धरिता । पव द्वियं तेण पयत्तं ॥७॥
 मंसस्सनात्थि जीवो । जहा फले दहिय दुद्ध सक्कराप ॥
 तम्हातं मुणित्ता । भखं तोणार्थं पाविट्ठो ॥८॥
 मज्जं खवज्जणिज्जं दव्वदबं । जह जलन्तह पदं ॥
 इति लोए घोसित्ता । पवत्तियं संघ सावज्जं ॥९॥
 अण्णो करेदि कम्मं । अण्णोतं भुज्जदोदि सिद्धंतं ॥
 पारि कथि ऊण गूणं । वसि किञ्चाणिस्थ भुववण्णो ॥१०॥

This means that in the Tirtha of Parshva-Natha (that is during the period between the Arhatship of Parshva-Natha and Mahavira*) Buddhakirti, a monk learned in Shastras, a disciple of Pihitā-shrava† was performing penance on the banks of the river Sarayu near a city called Palāshnagara. He saw some dead fish floating by him. He thought that there was no *hinsā* in eating a dead fish; for

* This consisted of 2800 years.

† This was a pupil of Lord Parshva-Natha.

there was no soul in it. Having come to this conclusion, he left his penance, put on red clothes and began to preach the Buddhist religion. This proves that Buddha began to preach his doctrines before Mahavira became an Arhat. Now we know that Buddha began to preach when he was 39 years old, that is, in B. C. 518. Therefore, Mahavira's Arhatship must have taken place about or after this time. And since he lived thirty years as an Arhat, the probable date of his Nirvana must be somewhat near B. C. 488.

But this is far from the actual date of Mahavira's Nirvana. The now commonly accepted historical date of Mahavira's Nirvana is B. C. 527. And let us see how far does this agree with facts. In the Trilokasāra by Nemichandra Acharya we read the following gatha:—

पणवस्सवमस्सं पण मासजुदं गमीयवीराणि बुद्धो ।
सगराजेतो कक्की चदुणवतिय महिय सगमासं ॥

This means that Mahavira attained his salvation 605 years before the commencement of the Shaka era. Now the Shaka era commences from A. D. 78. Therefore Mahavira's Nirvana must have taken place about B. C. 527.

Another authority in favour of this computation is the Aryavidya-sudhakar. There it is written that Mahavira attained his Nirvana 470 years before

king Vikramāditya*. Now the era of king Vikrama began from B. C. 57. Therefore the date of Mahavira's Nirvana should be 527 B. C.

But by far the most candid and solid authority on this point are the Deccan College Pattavalis of the Sāraswat Gachha of the Digambara sect. These are reported by Dr. Bhandarkar in his report on the search for Sanscrit manuscripts. Two Pattavalis are also given by Dr. Hoernle in Vol. XX., p. 341, and Vol. XXI., p. 57, of the Indian-Antiquary. In the Introduction to Pattāvali we read the following :--

(२०) बहुरि श्री वीर स्वामी कूँ मूक्ति गये पीछें च्यार
सै सत्तर ४७० वर्ष गये पीछें श्रीमन्महाराज विक्रम राजा का
जन्म भया ॥.....

Translation.

(10) Now in the year 470 after the death of the Lord Vira the birth of king Vikrama took place.

This puts the date of Mahavira's Nirvan in B. C. 527.

In the introduction to Pattavali A the following gatha occurs :--

(१३).....सत्तरि चतुसद जुत्तो तिणकाला विक्रमो
हवइ जम्मो ।

*ततः कालेनात्र खंडे भारते विक्रमात्पुरा ।

खमुन्य बोधि विमते वर्षे विराह्वयो नरः ॥ १ ॥

प्राचार्यज्जैनधर्मे बौद्धधर्मे समप्रभम् ।

Translation.

(13) It was the year four hundred and seventy when the birth of Virkama took place.

This too satisfies the date of Mahavira's Nirvana as B. C. 527.

All these show that Mahavira died about the year B. C. 527. Still this is not the exhaustive, list of the sources of our information. There are many more proofs of this but the scope of this book does not allow us to enter upon them. Now we learn from Kalpa-sutra, the Mahavira Purana, and the Bhagavati that Mahavira lived for seventy-two years. According to the former two he lived thirty years as a householder, twelve as a yogi and thirty as a preacher. According to Bhagavati,*

Mahavira left his home	...	at the age of 30	years.
" meets Gosala	...	2	"
Mahavira lives with Gosala	...	6	"
Gosala lives alone before Jina-hood	...	2	"
" lives as Jina	...	16	"
Mahavira survives Gosala	...	16	"
Total of Mahavira's life			72 years.

We then see that Mahavira lived for seventy-two years. Hence he must have been born about B. C. 599. Thus we see that he lived from B. C. 599 to 527 for seventy-two years.

* See the Uvasagdasao by Dr. Hoernle p. 110., No. 253 and Appendix I.

APPENDIX.

Sanscrit terms in English and Nagri characters.

A

Abhayakumār अभयकुमार
Achalvrita ...	... अचलवृत्त
Āchāranga Sutra	... आचारंग सूत्र
Āchārya ...	... आचार्य
Achaurya ...	... अचौर्य
Ādana Nikshepana	... आदान निक्षेपण
Āgama ...	... आगम
Agnibhuti ...	... अग्निभूति
Agnivaishyayana	... अग्निवैशायण
Ahinsa ...	... अहिंसा
Aikbhukta ...	... एकभुक्त
Ajātsatru ...	... अजातशत्रु
Akampita ...	... अकम्पित
Akriyavāda ...	... अक्रियावाद
Amitagati ...	... अमितगति
Anakshari ...	... अनक्षरी
Ananta Bhoga...	... अनन्त भोग
———Chatustaya	... अनन्त चतुष्टय
———Dāna ...	... अनन्त दान
———Darshana	... अनन्त दर्शन
———Gyāna ...	... अनन्त ज्ञान
———Lābha ...	... अनन्त लाभ
———Sukha ...	... अनन्त सुख
———Upabhoga	... अनन्त उपभोग

Ananta Virya ...	... अनन्त वीर्य
Anga ...	... अंग (देश)
Angabāhyasutra ...	... अंगबाह्य सूत्र
Angapurva ...	... अंग पूर्व
Anojjā ...	... अनोज्जा (जर्जा)
Antaranga ...	... अन्तरंग
Antarāya ...	... अन्तराय
Arati ...	... अरति
Arhat ...	... अर्हत्
Arjikā ...	... अर्जिका
Āryavidyāsudhākara ...	... आर्यविद्यासुधाकर
Āryavyakta ...	... आर्यव्यक्त
Āsana ...	... आसन
Āshādha ...	... आषाढ़
Āshavina ...	... आश्विन
Asoka ...	... अशोक
Asthikāgrama ...	... अस्थिकाग्राम
Ativira ...	... अतिवीर
Avadhigya ...	... अवधिज्ञान

B

Baisākha ...	... वैशाख
Bāniyā ...	... बानिया
Bārākar ...	... बारकर
Basukunda ...	... बसुकुंड
Behār ...	... बेहार
Besārḥ ...	... बेसार
Bhadrabāhu ...	... भद्रबाहू
Bhagwati ...	... भगवती
Bhānda ...	... भांड

Bhāradwāj ...	...	भारद्वाज (गोत्र)
Bharata Chakravartī ...	...	भरत चक्रवर्ती
Bhāratavarsha ...	...	भारतवर्ष
Bhāshā ...	...	भाषा
Bhaya ...	...	भय
Bihār ...	...	बिहार (देश)
Bihār ...	...	बिहार (विहार)
Bimbisāra ...	...	विन्दुसार
Brahmachāri ...	...	ब्रह्मचारी
Brahmana ...	...	ब्राह्मण
Brahmangalasutta ...	...	ब्रह्मगलसूत्र
Brihatsamhita ...	...	बृहत्संहिता
Buddha ...	...	बुद्ध
Buddhagosha ...	...	बुद्धगोश
Buddhakīrti ...	...	बुद्धकीर्ति

C

Chaitra ...	...	चैत्र
Chaksu ...	...	चक्षु
Champapuri ...	...	चम्पापुरी
Chandanā ...	...	चन्दना
Chandraprabha ...	...	चन्द्रप्रभ
Chappanakumārika ...	...	छप्पनकुमारिका
Charana ...	...	चरण
Chaturmāsa ...	...	चतुरमास
Chatuspada ...	...	चतुष्पद
Chelnā ...	...	चेलना
Chetaka ...	...	चेटक
Chulika ...	...	चूलिका

D

Darshanasāra ...	... दर्शनसार
Darshanāvarṇiya ...	... दर्शनावरणीय
Dashapura ...	... दशपुर
Devaki ...	... देवकी
Devanandā ...	... देवनन्दा
Devananda ...	... देवनन्द (आचार्य)
Devavāṇi ...	... देववाणी
Devi ...	... देवी
Devoktamukta ...	... देवोक्तमुक्त
Dhana ...	... धन
Dhānya ...	... धान्य
Dharmapariksha ...	... धर्मपरीक्षा
Dhruvasena ...	... ध्रुवसेन
Dhyāna ...	... ध्यान
Digambara ...	... दिगम्बर
Dikshā ...	... दीक्षा
Dipāvali ...	... दीपावलि
Divāli ...	... दिवाली
Dravyās ...	... द्रव्य
Dushamā Sushamā ...	... दुःखमा सुखमा..
Dwādashāṅga ...	... द्वादशांग
Dwēsha ...	... द्वेष
Dwipada ...	... द्विपद

G

Gana ...	... गण
Ganadhara ...	... गणधर
Gāthā ...	... गाथा
Gautama ...	... गौतम (गणधर)
Gautama ...	... गौतम (गोत्र)

Ghatiā karma ...	...	घातिया कर्म
Ghrāna ...	...	घ्राण
Gnātriputta ...	...	ज्ञातृपुत्त (त्र)
Gnātri ...	...	ज्ञातृ
Gnātri Shanda...	...	ज्ञातृखण्ड
Gosala ...	...	गोशाल
Gotra ...	...	गोत्र
Granthas ...	...	ग्रन्थ
Grimbhikāgrama	...	जृम्भिकाग्राम
Gunavā ...	...	गुणावा
Guptees ...	...	गुप्ति
Gyānavarniya ...	...	ज्ञानावरणीय

H

Haribansapurāna	...	हरिवंशपुराण
Haribansi ...	...	हरिवंशी
Haritayana ...	...	हरितायण
Hastipāla ...	...	हस्तिपाल
Hāsyā ...	...	हास्य
Himavat ...	...	हिमवत्

I

Indra ...	...	इन्द्र
Indrabhuti ...	...	इन्द्रभूति
Indriyadamana	...	इन्द्रियदमन
Iryā ...	...	ईर्या

J

Jaina ...	...	जैन
Jālandharāyana	...	जालंधरायण
Jamali ...	...	जमाली
Jambudwipa ...	...	जम्बूद्वीप

Jasāmsa	...	...	जसांस
Jina	...	...	जिन
Jina-vani	...	...	जिनवाणी
Jugupsa	...	...	जुगुप्सा

K

Kachalochana	...	...	कच्छलोचन
Kalas	...	...	काल
Kalpasutra	...	...	कल्पसूत्र
Kalyānaka	...	...	कल्याणक
Karma	...	...	कर्म
Kārtika	...	...	कार्तिक
Kashapa	...	...	कश्यप
Kaunddinya	...	...	कौण्डिन्य
Kaushambi	...	...	कौशाम्बी
Kāyotsarga	...	...	कायोत्सर्ग
Keshalochana	...	...	केशलोचन
Kevalagyāna	...	...	केवल ज्ञान
Kevalin	...	...	केवली
Kharataragacha	...	...	खरतर गच्छ
Kollaga	...	...	कोल्लग
Kotiggāma	...	...	कोटिगाम (ग्राम)
Krishna	...	...	कृष्ण
Kriyavāda	...	...	क्रियावाद
Krodha	...	...	क्रोध
Khsatriya	...	...	क्षत्रिय
Kshāyak Charitra	...	...	क्षायक चारित्र
Kshayak Samyaktva	...	...	क्षायक सम्यक्त्व
Kshetra	...	...	क्षेत्र
Kula	...	...	कुल
Kummar	...	...	कुम्मार

Kundaggama ...	... कुन्दगाम (ग्राम)
Kundalpura ...	... कुंडलपुर
Kunika ...	... कुणिक
Kuppa ...	... कुप्प

L

Labdhis ...	... लब्धि
Labha ...	... लाभ
Laghubhojana ...	... लघु भाजन
Lakshmi ...	... लक्ष्मी
Leshyās ...	... लेश्या
Loka ...	... लोक

M

Magadha ...	... मगध
Māgadhi ...	... मागधी
Mahavagga ...	... महावग्ग
Mahāvira ...	... महावीर
Mahāvira Puran ...	... महावीर पुराण
Mahāvrita ...	... महाव्रत
Maitreya ...	... मैत्रेय
Mana ...	... मान
Mandāra ...	... मन्दार
Manditputra ...	... मण्डितपुत्र
Manhaparyaya ...	... मन्हःपर्यय
Mārgāshirsha ...	... मार्गशीर्ष
Mati ...	... मति (ज्ञान)
Maudilayana ...	... मौडिलायन
Maurayaputra ...	... मौर्यपुत्र
Māya ...	... माया
Meru ...	... मेरु

Mithila	...	...	मिथिला
Mithyatva	...	...	मिथ्यात्व
Mogalāyana	...	...	मोगलायन
Mohaniya	...	...	मोहनीय
Mulguna	...	...	मूलगुण
Muni	...	...	मुनि

N

Nalanda	...	...	नलन्द
Nandivardhana	...	...	नन्दिवर्धन
Napunsakaveda	...	...	नपुंसक वेद
Nataputta	...	...	नातपुत्त (त्र)
Nathabansi	...	...	नाथवंशी
Natikas	...	...	नाटिका
Nāya Kulin	...	...	नाथकुली
Nemichandra	...	...	नेमिचन्द्र (आचार्य)
Nigantha	...	...	निगन्थ (निर्गन्थ)
Nirvāna	...	...	निर्वाण

P

Palāshanagar	...	...	पलाशनगर
Pali	...	...	पाली
Panchāstikāya	...	...	पञ्चास्तिकाय
Pandushila	...	...	पाण्डुशिला
Paniyābhumi	...	...	पानियाभूमि
Papa	...	...	पापा
Parameshthi	...	...	परमेश्ठी
Parigraha	...	.....	परिग्रह ...
Parikramana	...	...	परिक्रमण
Parishaha	...	...	परिषह
Parshvanātha	...	...	पार्श्वनाथ

Parvati	...	...	पार्वती
Parvin	...	...	पर्वी
Pāṭaliputra	...	...	पाटलीपुत्र
Pattavali	...	...	पट्टावली
Pavan	...	...	पवन (देश)
Pihitashrava	...	...	पिहिताश्रव
Prabhās	...	...	प्रभास
Prākṛit	...	...	प्राकृत
Prathamānuyoga	...	...	प्रथमानुयोग
Pratikramana	...	...	प्रतिक्रमण
Pratimas (stages)	...	...	प्रतिमा
Pratishthapana	...	...	प्रतिष्ठापन
Pristichampa	...	...	पृष्टिचंपा
Priyadarshanā	...	...	प्रियदर्शना
Priyakārini	...	...	प्रियकारिणी
Purushaveda	...	...	पुरुषवेद
Purvas	...	...	पूर्व
Pushpottara	...	...	पुष्पोत्तर

R

Rāga	...	...	राग
Rājagriha	...	...	राजगृह
Rasanā	...	...	रसना
Rati	...	...	रति
Ratnashila	...	...	रत्नशिला
Revati	...	...	रेवती
Riddhis	...	...	ऋद्धि
Rijkul	...	...	रिजकुल
Rijupalikā	...	...	रिजुपालिका
Rishabhadatta	...	...	ऋषभदत्ता
Rohini	...	...	रोहिणी

Ruchakdvipa ...	... रुच्छकद्वीप
Rudra ...	... रुद्र

S

Sal ...	... शाल
Sāmanta ...	... सामन्त
Samatā ...	... समता
Samiti ...	... समिति
Samosarana ...	... समवसरण
Samparyanka ...	... सम्पर्क
Samyaka Charitra ...	... सम्यक् चारित्र
Sanmati ...	... सन्मति
Sannives ...	... सन्निवेश
Sanyasi ...	... सन्यासी
Saraswati ...	... सरस्वती
Sarathikhanda...	... सारथीखण्ड
Sarvagya ...	... सर्वज्ञ
Saryu ...	... सरयू
Satya ...	... सत्य
Shāndavana ...	... शान्तवन
Shankarāchārya ...	... शंकराचार्य
Shastra ...	... शास्त्र
Shatāneeka ...	... शतानीक
Shayana ...	... श्रयण
Sheshāvati ...	... शेषावती
Shoka ...	... शोक
Shramana ...	... श्रमण
Shrāvaka ...	... श्रावक
Shravasti ...	... श्रावस्ती
Shrenika ...	... श्रेणिक

Parvi ...	श्रोत्र
Pāṭali Kēvalin ...	श्रुत केवली
Pattā ...	श्रुति (ज्ञान)
Pavar abhumi ...	शुद्ध भूमि
Pihi nbara ...	श्वेताम्बर
p a ...	सिद्ध
Siddhārtha ...	सिद्धार्थ
Siddhis ...	सिद्धि
Siddhānta ...	सिद्धान्त
rsha ...	स्पर्श
eyāmsa ...	श्रेयांस
stavana ...	स्तवन
Sthavira ...	स्थवीर
Striveda ...	स्त्रीवेद
Subhadra ...	सुभद्रा
Sudarshana ...	सुदर्शना
Sudharmāchārya ...	सुधर्मार्थ
ukla ...	शुक्ल (ज्ञान)
ulasa ...	सुलसा
ulpani ...	सूलपाणि
Sumangalvilasini ...	सुमंगल विलासिनी
Suparsva ...	सुपार्श्व
Sutrakritāṅga ...	सूत्रकृतांग
Śvādhyaya ...	स्वाध्याय
Śyādavada ...	स्याद्वाद

T

tvarthadhigama ...	तत्त्वार्थाधिगम
l'tva ...	तत्त्व
l'tha ...	तीर्थ

Tirthankara	...	...	तीर्थंकर
Trilokasara	...	...	त्रिलोकसार
Trisala	...	...	त्रिशला
Tyaga	...	...	त्याग

U

Udayin	...	...	उदयिन्
Usabhadatta	...	...	उ(क्व)षभदत्ता
Usabhadinna	...	...	उ(क्व)षभदिन
Uttaradhyayana	...	...	उत्तराध्ययन
Uttargunas	...	...	उत्तर गुण
Uttarphalguni	...	...	उत्तर फाल्गुणी
Uvasagdasao	...	...	उवासगदसाओ (उपासक दशांग)

V

Vaisali	...	...	वैशाली
Vaishasti	...	...	वैशस्ती
Vajrabhumi	...	...	वज्रभूमि
Vandana	...	...	वन्दना
Vaniyagrama	...	...	वणियाग्राम
Varāhamihira	...	...	वराह मिहिर
Vardhamāna	...	...	वर्द्धमान
Vashistha	...	...	वशिष्ठ (गात्र)
Vastratyāga	...	...	वस्त्रत्याग
Vastu	...	...	वस्तु
Vasumati	...	...	वसुमति
Vayubhuti	...	...	वायुभूति
Vidyadhara	...	...	विद्याधर
Vimana	...	...	विमान
Vipulachala	...	...	विपुलाचल
Vira	...	...	वीर

Virya	...	...	वीर्य
Vishalpura	विशालपुर
Vrishabhasena...	वृषभसेन

Y

Yana	यान
Yaksha	यक्ष
Yashoda	यशोदा
Yashovati	यशोवती



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R

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